

Louth Published for the Author by W. Edwards, Bookseller & Stationer May 1834.

Robert Slater Bayley

NOTITIÆ LUDÆ,

OR

NOTICES OF LOUTH.

> " Soles occidere, et redire possunt
> Nobis, cum semel occidit brevis lux,
> Nox est perpetuo una dormienda."



East End of Saint James' Church.

LOUTH:

PUBLISHED, FOR THE AUTHOR,

BY WILLIAM EDWARDS, BUTCHER-MARKET;

AND SIMPKIN AND MARSHALL, LONDON.

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PREFACE.

"Hæc scripsi, non otii abundantia, sed amoris."

A PREFACE has become so entirely a piece of literary courtesy, that the author of the *Notitiæ Ludæ* does not feel himself at liberty altogether to neglect it. And though it has often been superfluous, or the mere prefix of a needy or misgiving writer, the collector of the following notices proceeds, in due subordination, to render his account to the reader, of his design, means, interruption, assistance, and the other authorial anxieties and pretensions of a truly modern perface, except its mock humility, which, with the gracious permission of the reader, he begs to wave. Know then, gentle reader, that you may rely on the history of this liege little town, if at least you can rely on the authors who have supplied the materials.

Too many historiographers have appeared to think, that works of this kind could only be valuable when overladen with every conceivable surmise about things which can never be known; and time was, when such authors were not thought competent or credible, unless they had, in several prefatory chapters, made all the shadows of tradition do duty before the credulity of the reader; while the poor slave etymology,

taken from its lawful work, has been made to drudge for ignorance and pedantry, which have taken its conjectures for certainties. The error thus denounced, it is hoped the subsequent pages do not repeat.

If the style of the following sheets be reprehended, as too great a departure from the quaintly gravity of antiquarian production, the writer begs to say, *that they were written to be read.* Had he regarded himself as the *formal historian* of Louth, instead of his humble predecessor, it would have been easy to have pruned off every impertinent metaphor, and to have sobered his pages to the patent style of antiquarians. These sheets were not prepared to serve any party or principles in the state, the church, or the world; but, as an old writer has it, "to make times to come know what times past have done:" and it may be all the welcomer for being cheerfully told.

Yet it may be asked, why write a history of Louth at all? It is replied, first, to gratify a laudable curiosity, which seldom exists but in connection with better qualities. Secondly, to inform the ignorant: for the writer hopes he is not presumptive in supposing, as he is aware he does, that there are and may be persons who know less of this subject than himself. The ignorant are of two classes,—the essentially so, as youth whose few years prevent their being otherwise,—and the uninformed, who from having no accredited account of the town, must either remain so or read an immense number of books and manuscripts, for which some have not time, and others not industry, or opportunity. Thirdly, it is hoped that such a history will not be quite superfluous to those gentlemen to whom *courtesy*, *fact*, or *report*, give the honours of scholarship. To such, however, it claims no higher a service than a manual, to render more convenient their present information. And, fourthly, it is humbly attempted by this volume, to concentrate into an enduring form, the widely dispersed notices of a town, which every year aggrandizes.

Knowledge so conveyed is more secure; and it seems to be a duty which every generation owes to posterity, to catch the quickly waning lights of tradition, and the fast obliterating records of the past, before they escape for ever into the mighty unknown. And if such motives be not thought frivolous, the first attempt at the history of Louth will not be harshly received, at least by those who *know at all* the difficulties of the work; others are *incapacitated* to censure.

Besides the local, there are many national advantages resulting from the publication of these fragments of history; among which it is not the least, that they always present a nearer view of the actual state of the people, whose manners, trades, food, dress, knowledge, arts, and property, are to the majority of readers, more welcome subjects than the squabbles of the court, the strifes of the church, or the unprincipled warfare of parties.

An apology is due from the author, to the subscribers of this volume, for its delay, which however disagreeable, has contributed to its improvement by the addition of much information. He also begs to offer thanks to those gentlemen who have generously aided the work by the loan of relevant papers.

If the writer be thought to have spoken impartially of systems, principles, or men long since removed, let the reader do him the justice to remember, that the truest punishment of vice is its perpetuity on the historic page, and that he who, from a spurious tenderness to the living, buries the recollection of public crime, or suppresses his righteous indignation, is a traitor to the truth and a pest to his species, who, despite the heathens' rule—*de mortuis nil,* ought to be warned from the evil and stimulated to the good, by the thousand voices of antiquity. This book is not a vehicle of offensive opinions either of living governments, sects, principles, or men.

In conclusion, not to react the folly of the man who wrote sixty-five folio pages of preface, to disprove the necessity of

any, the author, with his best wishes for the present and everlasting welfare of the inhabitants of Louth, leaves his labours. They do not satisfy him. They may scintillate better light, which he honestly hopes. And if after all his pains and revisions, inaccuracies discover themselves, he can only say he has erred unwittingly; for the rest, the intelligent reader *album calculum adjiciat.*

Louth, August, 1834.

ERRATA.

Page 27, *line* 19, *for* howl, *read* owl.
99, — 17, *for* nôrent, *read* nôrint.
172, — 6, *for* poofs, *read* proofs.
197, *for* historiâ, *read* historia.
243, *line* 11, *expunge* that.
259, — 21, *for* Castalia, *read* Castille.
293, *last line; and* 1*st*, 2*nd*, 3*rd*, *and* 4*th lines in page* 294, *for* pounds, *read* shillings.
295, *line* 12, *for* seven, *read* two.

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TU SPIRA AL PETTO MIO CELESTI ARDORI,
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S' INTESSO FREGI AL VER, S' ADORNO IN PARTE
D' ALTRI DILETTI, CHE DE' TUOI, LE CARTE."

TASSO.

PART THE FIRST.

SECULAR NOTICES.

CHAP. I.

"The first troop was a monstrous rabblement
Of foul misshapen wights, of which some were
Headed like owls, with beaks uncomely bent;
Others like dogs, others like gryphons drear,
And some had wings, and some had claws to tear;
And every one of them had lynces eyes.
And every one did bow and arrow bear."

SPENCER.

FEW objects present more to interest or confound a mind truly philosophical, than the history of a town, city, or village, in which generations of immortal, but now unknown spirits have, a hundred times over, acted the drama of life. For whether the history of its architecture, language, commerce, manners, people, changes, or mind be regarded, it presents to every intelligent man, a condensed view of the world, varied only with the mere history of circumstances. And he is truly one of the most superficial of all readers, who thinks the history of a place neither worth labour nor record, except it bear the footprints of battle, fire, or plague. The value of a particular spot to which we have been long accustomed, by no means depends

on the *accidental* associations which may arise from its history, but from a desire which, at various times and in various degrees, works more or less forcibly in every mind, to know what kind of characters have figured in the same scenes or possessions which, for a time, may be called our own. From such a desire, who would own his freedom? Or if one could be found, for whom the wondrous past bore no interest, who, except his own worthless soul, would esteem his indifference a virtue? But we are not driven to the necessity of writing a philosophical memoir, through the absence of what, by many, will be thought better materials for a history of Louth. Though sheltered as it were behind the wolds, from the commotions which shook the southern parts of the kingdom, and cut off by the Humber and distance from those busy-handed robbers of the north, Louth yet felt the shock of all the important changes which passed upon the empire; and, if it did not set the mischief or the good afoot, it bore an expression faithful to the times, and "wept with those that wept, and rejoiced with those that rejoiced."

It is impossible to ascertain whether a town existed on or near the present Louth, previous to the domination of the Romans. But I am inclined to believe, from its command over so great a segment of the sea-coast, as also the intermediate country, points always of importance to natives and also to invaders, who, like humbler thieves, derive much of their courage and success from fear, that the place was early occupied. And some of the reasons of this belief are drawn from the natural character of the place. For though some may not know, that a settlement should be always pitched near to a hill for defence, water, heat, wood, and other conveniences, it is a practice which is generally adopted by savages, whose instinctive is always quick, in proportion to the depression of their mental power.

However this be received or rejected, it is more certain

that, from the time of the Romans, "a local habitation and a name" were attached to the site of the present town; of this, the still retained designation of places which were probably surnamed from them, and the considerable number of Roman coins found in various parts of the town, are to be regarded as proofs.

About the year 450, the Romans left Britain; and, if they had done much evil, like most other evils, by the agencies of Providence, it wrought itself finally into good for the whole world. They laid the scent to other rovers after fortune, who, although they came to spoil the land, brought unintended and ulterior benefits. The Romans insulted the vanquished by leaving, on their own ground, monuments of foreign victory; but they left in those monuments schools of architecture and lessons of science, which silently educated Britain through a course of improvement, in which it was to surpass all nations. The Romans lured other nations by the noises of their conquest, and their shouts over plunder; but they also taught the British to value their land the higher, and their freedom above all price. They cut ways through the "oaken heart" of the kingdom, to expedite their despotism; but, in so doing, they did a service for England which she was too much in her political infancy to conceive, and in fact which surpassed, in value, at that time, almost every other of a secular nature. One of these ways called the Fosse, beginning in Cornwall, swept through "the girth of the land" to Lincoln, at which, taking a north-east course, it led out into Scotland. From this fossway several branch roads were cut, by which the Romans secured what was of consequence in the neighbourhood, and on which they planted outposts to serve the ordinary purposes of military life. One of these ways passed, it is generally received by the Lincolnshire antiquarians, close to Louth.

The first recorded mention of Louth, is in the times of

Edward the Confessor, Saint or Holy, as he is variously styled, when there were taxable lands in Louth to the annual value of twelve pounds, and when the Bishop of Lincoln had four times the property here which he possessed at the times of the Conquest, at least, when the Doomsday Book was made; in short, he was lord supreme. The description of Louth at that time is proof sufficient of its having existed for a considerable period before; as towns have not the honours of a Minervan birth, to spring all armed with laws, commerce, buildings, and people, from the painful brains of their projector, but must wait the pleasure of time, and that cross-grained old counsellor in all human plots, circumstance, before they come to maturity. Louth would then form the south-eastern limit of Mercia, which, in the Saxon's day, was the greatest member of the heptarchy; as also it would defend a pass from the coast and marshes into the interior of the country, an advantage of no despicable relation, when the next wind, for ought the Britains knew, might land a rabble of jabbering Danes or other Vandals, who had put out to the sea to go wherever the waves would drift them.

It must be admitted however, that these migrations were beneficial. For as there never was a people, when once sunk to barbarity, which has recovered itself without the influence of external causes, so it is likely that the Coritani, Coriceni, Mercians, or Mediterrani, as the ancient inhabitants of this part were variously called, would have remained as fierce and indomitable, as when they first drove the Roman forces from Britain, but for the successive transfusions of science, which they received from those who came only to plunder.

But let none of my readers figure to himself, for the ancient Louth, a clean little town, of several hundred old-fashioned stone buildings, with neat streets, and some orderly kirk-going inhabitants, who used devoutly to cross

themselves when they passed the gates, and to cast up a half-devout and half-sceptical look, at the images of Saint George or the Virgin Mary, and to lock up most carefully the gates at dark, against unavenged ghosts, "straungers," begging friars, or others of the order of errantry. This draught of antiquarian peace and respectability probably might suit the times of that lion-hearted crusader, Richard the First, who appears to have compounded the most chivalrous daring with the most errant, yet sincere, superstition, which made him fierce or amiable by turns, and by turns, the idol and hate of the multitude. But let it suffice that the reader order his imagination to summon up, for the ancient Louth, a group or two of low-built huts or cabins, as the Irish say, with walls of twig and slime, and a door of rushes, with a roof of loose green branches from the elm or the willow; and, for inhabitants, a hundred naked beings, with bodies variously painted and bedaubed with mire and herbaceous juices, communicating to each other their savage purposes, of war or sport, in a jabbering tongue, which had probably improved upon the confusion of Babel, by the polish of two or three hundred generations of barbarians. And, as the life of such a race must have afforded wonderful opportunity for the scope of genius and romance, we should like to subjoin a specimen of the probable manner in which our liberal ancestors wore out their life. But we must refer our readers to Strutt; and we do it for the sake of fostering that laudable emulation, which certain of our species nourish, who are never satisfied with being respectable themselves, until they have tracked up their worth with their blood, through the channels of genealogy, to some distant head; and thus rob themselves of all their honours. Different far did Pope, and the immortal Burns think, when he satirically wrote from Edinburgh, to a friend fond of genealogical honour:

> "My ancient, but ignoble, blood
> Has run through scoundrels ever since the flood."

And, long before, Chaucer had translated from the Italian:

> "For, of our elders, may we nothinge claime
> But temporel thing, that man may hurt and maime."

And, for the further comfort of our before-named friends, let me remind them of what Plutarch wrote on this subject of honour by descent: "that all kings have come from savages, and some savages from kings."

After the labour of sundry days and nights, for the benefit of those who think the history of a town well enough told, when the author has written three or four pages of etymological conjecture, I will set in brief the substance of my inquiries on the name of Louth. The various forms in which the name of the town is seen, are Lue, Loo, Loath, Lovvthe, Loute, Luthe, Low, Lowth; Lid, Lidda, Lua, Ludda, and Luda, which is the almost invariable name used in charters relative to the town. To account for these names, I confess, is an art in which I have not made sufficiently formal and learned progress. I could guess, say what others have guessed, write fifty or a hundred pages on irrelevant learning, and conclude this profound subject with a sigh and a grave sentence, (ut multi) that there was no more to be written. But, patient reader, these pages are not so devoted. Yet I will withhold nothing with one claim to probability. Some gentlemen have thought the town was named from the dirty little puddle, called the river Lud; others that the Lud was named from the town; others again that both were surnamed after a certain genius of English antiquity called King Lud, of whom many marvellous things are told in ancient writers, who believed all they heard, and related all they saw. Others from Ludecan. Others, who are fond of explaining every thing secret in history by the Roman invasion, believe it to have been called Luda, in relation to their plays; others that it was called so from the Cambrian Lhuyd, which, according to the fashionable because very superficial antiquarian Baxter, signifies turbidus

lutosus. Others from the old British Llydaw, which is interpreted by "armorica." And not to weary thy patience, reader, which has a long pilgrimage to perform, before it reaches the end of these papers, I will conclude by saying, that there are many more as random throws at the etymology of Louth, as I have named; for the springs, the eastern prospect, the hills, the colour of the soil, the unconscious trout of the Lud, the blue stone, and things still more insignificant, have been all set up to try this famous point of nomination I will only add, as the close of this logomachy, a passage which I take from the soberer pages of Usher. I do not profess to consider it of much help, but it is worth insertion: "Louthiæ commoratum fuisse, S. Patricium, priusquam Ardmachium concessisset, a loci illius incolis accepi; quorum traditioni favet etiam Jocelinus, c. 134, *qui illam ad orientalem plagam loci qui Lugh dicitur:* ita enim prima Antverpiensis legit editio, Hibernio retento nomine; pro quo, Ludham in Parisiensi editione, substituit ad Anglicam loci appellationem proprius accedentem."—*Eccles. Brit.* c. 17. f. ed.

CHAP. II.

"Longa est injuria."
"Jura neget sibi nata, nihil non arroget armis."

THE next notice of Louth is extracted from the Doomsday Book, a sort of scripture for antiquaries, lawyers, kings, and some bishops, of whom a few could have preached more impressive discourses from which than from the Bible.

"Manor in Ludes (Louth).* The bishop of Lincoln† had twelve carucates of land to be taxed. Land to twelve ploughs. The bishop has now there in the demesne three ploughs, and eighty burgesses, and one market of twenty-nine shillings, and forty sokemen, and two villanes. Amongst

* I append the abbreviated extract, not alone for purposes of comparison, but to gratify some who have never seen a specimen of the kind of abbreviated Latin which was then chiefly in use, and which is the grammar through which every antiquary must pass, before his 'matriculation in these studies.' "In Ludes hb eps lincolne XII car tre ad gld tra ad XII car. Ibi ht mo eps in duco III car 7 qter XX burgenses 7 1 mercatus de XX.IX sol 7 XL sock 7 11 vill. Int oms hnt XIII car 7 XIII molin redd LX sol. Ibi hnt 11 milites 11 car 7 XXI ac pte 7 CCCC acs silve past p loca. Una lev 7 VIII qbs lg 7 X qbs lat *I R S* val XII lib mo XXII lib. Tailla III lib." I have taken *Bawden's Translation.*

† His lordship Remigius appears to have disputed the accuracy of the census, and to have claimed a little more of the property from Earl Alan: "In Lude hd clamat eps Linc 1 molin sup Alan çomite 7 wapent. testat. eide epi ei debere."—*Court of Jurors.*

them all, they have thirteen ploughs, and thirteen mills pay sixty shillings. Two knights have two ploughs there, and twenty-one acres of meadow, and four hundred acres of wood, pasture here and there; one mile and eight quaranteens long, and ten quaranteens broad. Value, in king Edward's time, twelve pounds; now twenty-two pounds. Tallaged at three pounds."

Before I proceed, I take the liberty of adding an explanation of some of the terms used in this extract, that readers, less informed, may judge more correctly of Louth in 1085 to 1091, the dates of commencement and completion of this notable survey of property.

Carucate, is variously derived from the Latin caruca, or the the French charue, and signifies a plough-land, in the definitions of those times; that is, as much land as any one plough could till in a year. But as this must have depended on the nature of the soil, the measure could not have been very accurate. It is, by some, said to be a term equivalent to ox-hide.* And the antiquary Hearne has proposed to consider carucate, carue, charue, cartwear, teamwear, ploughland, and oxgang, as agricultural synonymes importing the measure of a hundred acres, "six score to the hundred."†

* Grafton says, "an hide of land conteyneth five yardes, and every yarde conteyneth foure acres, and so an hide of land conteyneth XX acres, an acre conteyneth XI perches of lengthe, and foure in bredth, and foure acres make a yarde, and five yardes make an hide, and viij hides make a knighte's fee. By the whh reason a knighte's fee should conteyne CIX acres, and that is accounted for a plough of land in a yere."!

† Dr. Hickes, in his Thesaurus, accounts for this singular custom of reckoning six score to the hundred, by referring it to some of the commercial states of the continent, who had two decads or tens, the one of which was ten units, and the other twelve, and called by the Swedes, dusin; by the French, douzain; by the English, dozen.

Land to twelve ploughs. Whether this is to be understood as explanatory of the twelve carucates, or whether it was additional prey furnished by his harpies to the Norman, I must leave my reader to his own judgment.

Demesne, whence domain, is a French word, and often written domaisne, and its signification is patrimonium domini, the manor lands of the lordship, which he and his ancestors have, from immemorial time, kept in their own manual occupation for maintenance. Also, copyhold lands are accounted domains, because the tenants hold them at the will and conditions of the lord, as de-mesne literally signifies, from the lord. What manors are ancient demesnes, are determinable by Doomsday alone.

Sokemen, from soc, soke, or soca, according to Sir H. Spelman, in voc. sokmannus, were superior slaves, about equal to the numerous class of farmers, whom the tithes, the enormous price of land, and their own selfishness, make as dependant on the soil as their servants. But the sokemen had the mighty privilege of being called, "liberi homines," free men, and held tenement or lands under the lord of the soil, whether king or baron. They were not removable with the possessor, but their services were as much a part of transfer in purchase, or other conveyance, as the trees. They were a kind of jury in the local courts, which were kept in the lordship. And, if under the king, they sometimes rose to power, and an insecure estate.

Villein, villanus, Sir W. Blackstone said, is from the word vilis, mean; but Sir E. Coke tells us, it is from villa, because they were chiefly employed in the lowest offices of agriculture. The villeins were either stationary or personal property. They held small portions of lands to sustain themselves and families, in compensation for such services as they were called to render on the manor. If a free man married a neife or a villane, the children followed the condition of the father, and

not according to the cruel law of oriental slavery, "partus sequitur ventrem."

Quaranteen was about forty perches of land; but what is meant by the following expression, taken from Thorot. Pref., "Ferlingus aut quarantena terræ, tunc continebat 32 acres terræ," I must confess I prefer the reader to judge for himself.

Such were the lands tallaged or taxed at the conquest. From which we learn that bishop Remigius, of Lincoln, was one of the lords of the soil; that there were eighty burgesses and sixteen mills in operation in Louth, nearly eight hundred years since.

Burgess, is now a term applied to some of the members in the Commons' House of Parliament, and is sometimes used to designate a local magistrate; but, according to many authorities,* it was then almost strictly used for "men of trade, or the inhabitants of a borough or a walled town." The inference is very simple, that if the number of burgesses was then so considerable, the population must have been proportionately great, unless we suppose his right reverence to have been the general slave-master over *all* the inhabitants of the town, which would be truly an overcolouring of the picture of episcopal magnificence. The number of mills also adumbrates the character of the place, which was, without doubt, chiefly agricultural. But I leave to better arithmeticians, and those modern mystics, the political economists, the task of settling, by their prodigious handicraft in numbers, the probable amount of the population by the already given numbers.

On what terms the bishop of Lincoln, at doomsday, held these three plough-lands, or three hundred and twenty-seven acres of demesne property, dominicales terræ, I cannot ascertain; but consider it equally unimportant, whether he was lord supreme or the Earl Alan, one of the chief vultures who came trooping under the wings of the conqueror. Nor is the

* *Vide* Granville, lib. vii. cap. 9. Stat. 5. R. T. c. 4. Coke on Litt. fo. 8.

certainty greater who were the two knights which appropriated the forest and meadow lands of Louth.

As few of my youthful readers probably know what were the causes and effects of that infamous vassalage, which the Normans savagely introduced into England, I may be permitted the liberty of quoting the following passages, illustrative of the imbecility and affectation to which the English had ridiculously reduced themselves, in the days of Edward the Confessor. The quotation is from Stowe: "Then beganne the whole lande, under the kinge and other Normans brought in, to leave off the English rites, and in manie things to imitate the maners of the French. All the noble men took it to be a great point of gentrie in their courtes, to speak the French tongue, to make their charters and deeds after the maner of the French, and to be ashamed of their owne custome and use, as well in this as in manie other things." A state of general corruption and low policy like this, would not only crush in childhood the properties of personal courage, but go far to work out of the very mind of the nation, that love of independence which has ever been the vaunted banner-sign of England. And hence it was no wonder that the descendants of men, whose martial prowess every invader, from Julius Cæsar downward, had been forced to respect, tamely submitted to an unprincipled and brutal Norman. According to every historian of the times, he, to use the words of Grafton, "caused all their weapons and armour to be taken from them, and ordeyned also, that every housekeeper should be within his awne dores by eight of the clock at night, and then to cover or rake up his fyre and go to bed. And because they should not pass that hour, hee caused a bell to be rong in every towne and village just at viij of the clock, the which is used in moste counties of England yet at this day, and is called, in the Norman language, couer le feu, which we now corruptly call curfur.* This hee did,

* Still more corruptly now called Curfew.

that he might make all men afeared, and to beware how they went aboute to disturbe the state of the realme, by anie new devised treson." Men that would endure this from a foreigner, and at a time when that grandiloquent doctrine of the Stuarts, "the divine right of kings," was little if at all agitated, richly deserved all their sufferings. For nations were not made for kings, but kings for nations. But to what an excess must the intoxication and pageantry of power have imbruted both rulers and people, before such cruelties could have existed, save in the overcharged dreams of a tyrant. Whether the natives of Louth worked quietly in this yoke, I am not informed, or whether

"in harde begrudgen dutie,"

they sullenly put their fires out at nightfall, and breathing in thought and whisper many an imprecation on their despot, lay them down till the more generous ruler of the day—the sun, or the dawn-bell, called them forth again to slavery. The evening bell still continues to be rung, as did the morning one till a few years since, when it was discontinued to gratify one of the inhabitants.

Before the new disposition of a great portion of the church property at the conquest, among the followers of William, Louth was said to be in the possession of the archbishop of York; at least he claimed supremacy sufficiently far, to feel himself dishonoured at the accession of Bloet; and consequently protested. Some of his words are "magnam partem provinciæ Lindissiæ dicebat fuisse, et jure esse debere parochiam. Eborascensis ecclesiæ et injuria illi ereptum esse, cùm iij villis scilicet Stou et Ludam et Nywerta."* Another writer says that the archbishop of York had claimed Louth through several of the commotions of the Saxon history. And it is presumptively true, otherwise Willam

* Stubb's Act Pontif. Ebor. p. 1700.

Rufus would not have been so prompt with his compensation charter, the Latin copy of which, from Dugdale,* I supply elsewhere, not only as a confirmation of these statements, but as a specimen of the crafty style of apparent suavity and devotion, which was then practised by men of the worst character.

* See the Appendix, note (*a*).

CHAP. III.

In 1181, Roger the thirty-first archbishop of York, by some one of the many incidents of life, came to Louth, where, overtaken by his last sickness, and at the same time with terrors of conscience for his wicked life, made a general convocation of abbots, priors, and other ecclesiastical brethren, for the purpose of taking counsel for the best manner of disposing of his incredible property. He appears to have been as fond of pomp as the celebrated William Laud, with whom he had no other property in common, than his weakness. Roger made his will at Louth, and is supposed to have died either in the town or a near village, but what became of his property, and much more precious remains, I cannot learn. The following is one of the chief notices left of this saint, and with it I dismiss the subject: "In A.D. 1162, Roger, archbishop of York, desirous of advancing *the dignity of his see*, procured the pope's bull on July 13th, granting him the privileges of crowning the king of England, as some of his predecessors had done, and of having *his cross carried erect before him** through all the

* This childish distinction, (more the defect of the time than of the men,) which would have better become the quarrels of babies than bishops, was a sign of ecclesiastical supremacy; and, for several centuries, it was the summum bonum for which the devout archbishops meekly strove. But I have not time to inform some of my readers, how many bulls were granted and repealed, and acts of parliament,

kingdom; and though the latter of these was suspended, or restrained to his own province, on Jan. 21, A.D. 1165, whilst Alexander resided at Sens, yet the former privileges still continued."

The next mention of Louth, which belongs to this portion of the work,* is in the times of the redoubtable king John, who, in 1201 (some say 1200), on his celebrated pilgrimage to Lincoln, called at Louth. His object in visiting Lincoln, is generally believed to have been to enforce homages† from William, king of Scotland, for uncertain lands, about which many antiquaries have sagely opined, though none of them settle the dispute. The particular object of his majesty in spending his sabbath at Louth, is not told; but historians, who would have served the world more if they had followed truth with the same fervour with which they have generally followed pomp and power, have, in this instance, been faithful enough to record an incident of some interest to this neighbourhood, which was the settlement of one of those baronial feuds, which were as frequent and almost as destructive as battles. The barony in question, at the time of the conquest, belonged to one Robert de Grimdebeof,

proclamations of kings, and mutual excommunication among the bishops were necessary, before the precedence of his right reverence at Canterbury was generally acknowledged by his other right reverence at York.

* For the building of the Abbey, &c. see the Ecclesiastical Part.

† The formula of this ludicrous usage, according to Holinshed, was the following: "My Lord, Lord Edward King of England, *Superior Lord of Scotland,* I, John de Baliol, King of Scotland, doo acknowledge and recognize mee to be your leigeman of the whole realm of Scotland, with all the appurtenances and whatsoever belongeth thereto, the whiche kingdome I holde, and oughte, of righte and claime, to holde by inheritance of you and your heirs, kings of England. And I shall bere faith and loialtie to you and to your heirs, kings of England, of life, of member, and earthlie honor, against all men which may live and die!" Indeed!

the ancestor of Stoteville, from whom it was sequestered, in reward for his adherence to Robert de Curthose, with whom Stoteville was taken prisoner. King Henry the First bestowed this barony on Richard de Auberi, who bequeathed it to his son Roger. But William de Stuteville,* the son of the former owner, doubting whether it were a legal forfeiture, disputed the right of Roger, who, to compensate for some admitted wrong, gave Robert de Stoteville, as Leland says, "Kirkeby in Moreshefd," which seemed to have terminated the contention. But these feud-fires were not so soon quenched. For Mowbray (or Aubrey) was not satisfied with this decision; as, in 1215, he was one of the barons who rose against the king, and in 1217, was also at the battle of Lincoln, between the barons and king Henry, by whom he was imprisoned. Yet he seems to have had some reason for his opposition to the king, if notions of property were then as loose as at present, that what is willed by another to a descendant, becomes lawful possession, by whatever fraud or oppression it was originally acquired.

But king John, though by no means passionately given to the practice of justice, awarded William de Mowbray to pay to William de Stoteville, "ten knight's fees, and 12*d.* annual rent." And thus they were reconciled, or at least forced to appear so, in the presence of king John,

* This William de Stuteville was high sheriff of the county of York in 1202, and there is a curious anecdote, not much to the credit of the aforesaid testy William, relative to the notorious St. Robert of Knaresbro': "William de Stuetvilla, lord of the forest, passing by his cell, demanded of his servants who lived there? They answered, one Robert, an holy hermit. No, answered Stutevilla, rather a receiver of thieves; and in a distempered manner, commanded his followers to level it with the ground, which was done accordingly." Of which, by sundry night-troubles and spirit-visits, he was soon made to repent. Thus did the great tyrannise with power, and the little with superstition.—*See the History of Saint Robert.*

"apud Lue* in Lindissa villam Lincolniensis episcopi, prima dominica septuagesimæ;" which last words Dr. Brady interprets, "Sunday fortnight before Shrove Sunday."† Certainly his majesty did many worse things than hold a justice court on the sabbath-day. And the monks in Louth were not then in a condition to remonstrate against the violation of the divine laws. For having stoutly resisted several of the king's impositions, he had commanded the Cistercians, whose riches chiefly consisted in cattle, which they fed on the *free* use of the royal forests, to remove all their cattle. And when John was at Louth, he and the whole body of the Cistercians were at enmity. But we are told that the "argumentum ad nummum," which the ecclesiastics, like other men, have been quick to feel, brought the abbots of the Cistercians to Lincoln, (among whom was his lordship at the Park); where, as Speed relates, "all prostrate at the feet of John, they craved his gracious favour, for that his

* Of this singular trial, Leland has the following fragments:

"Contentio orta tempore Hen. II. inter Robert. Stoteville et Rog. de Mowbray de baronia sua."

"Robertus Grimdebeof, proavus hujus Gul. de Stotevill. habuit baroniam illam de acquisitione Angliæ; sed quia, Robertus Grimdebeof, relicto Hen. I. secutus est partes Roberti Curthose, et una cum eo bello captus est, dedit ejus baroniam rex Hen. Nicolao de Aubleni, proavo istius Gul. Moubraye."

"Concordia I.

"Rogerus Moubray dedit Roberto Stoteville, ut liti cederet de baronia sua Kirkeby in Moreshefd."

"Secunda contentio de baronia inter duos Gulielmos, filios prædictorum Roberti et Rogeri anno 2 Joannis regis."

"Low.

"Per quem apud Lue villam episcopi Lincoln. in Lindissey finita est."

"Gul. Moubray dedit Gul. Estoteville feodum decem militum et duodecim libertas redditurum."—*Collect. Lel.* tom. i. p. 294.

† See page 466.

foresters had driven oute of his pastures and forests, all their cattle, *wherewith themselves and Christ's poore* were sustained." The effect of which was, that "the king, touched with remorse on so venerable a troop of suppliants, though so great offenders, commanded them to rise; and the king, inspired with divine grace, fell flat on the ground before them, desiring pardon."! This the Cistercians appear to have granted, on *the condition* of having the forests again for their cattle; and a large abbey built at Beaulieu,* in Hants. for

* To this monastery at Beaulieu, or Bewley, was attached the privilege of sanctuary. And I beg to suggest an inquiry to the learned in these subjects, whether the rights of sanctuary were not chiefly sought and secured by the Benedictines? Some of my readers may not know, that there was formerly a custom in England, very analogous (but more lax) to the Jewish system of refuge cities. The records of this custom are, like many other of those which were practised by the religious orders, very difficult of access, and when obtained, often as difficult to decipher or understand. But I have noticed, that by far the majority of places which were gifted with the rights of sanctuary, belonged to the order of the Benedictines; and chiefly to the Cistercians. One of the most beautiful of the monkish historians, Matthew, of Westminster, has left a description of the limits of sanctuary, at Hexham, the introduction of which may be pardoned for the sake of my youthful readers. It seems that the crosses, which usually stood at the four angles of some towns, were the boundaries within which almost every grade of criminals, not excepting murderers, found legal safety. "Now if a malefactor, flying for refuge to that church, was taken or apprehended within the crosses, the partie that tooke or laid holde of hym there, did forfeet two hundredh, if he tooke hym withyn the towne, then hee forfeeted 4 hundredh, if withyn the walles of the churche, then 6 hundredh, if withyn the churche, 1200, if withyn the doores of the quire, then 1800 besydes penaunce, but if hee presoomed to take hym oute of the stoone chair near the altar, called fridstool, or from among the holie relics behinde the altare, the offence was not redeemable with anie summe." Whether such a system to any extent, or at all, existed in Louth, at the four angles of which crosses stood long after the reformation, I dare not say.

their order. Who can help regretting that his majesty's conscience should have been so vastly out of health, as to spend its remorse and feeling where it ought to have been indignant, and to have had no more remorse than his sceptre or his saddle, for the shameful oppressions with which he scourged the kingdom for a period of nearly twenty years.

The next notice, though not one of much importance, is from the Testa de Neville:* "Eps. Linc. tenuit XII caruc tre in duco suo in capite de duo reg. in villa de Lida qbs nescimus p quod serviciu. Et in piva Wich'm y bovat quas Simo de Kym habet de don paci ep eu aliis tenementis que tenet de pdco epo sed nescim sirciu ipus Simon quod debet duo epo Lino nec sirciu epi versus dum regem."—fol. 528, p. 339. The only thing worth notice in which is, that the bishop of Lincoln had the manor then, which continued in the hands of his successors till the time of Henry the Eighth, when the bishop of Holbeach chaffered it with the king for other possessions. In this record there is mention of two knights, by name Warrin de Luda and Robert de Luda; but all their wars, and journeys, and oppressions, and how they ate, boasted, and rode, and sundry other magnificent engagements of their lives, and then died, mine author, that the story may lose nothing, leaveth to imagination.

It is very humiliating that no one should have been found, among the many thousand inhabitants, who had both power and opportunity, to have recorded all that was worth preservation of Louth; and that nearly the whole of what we know of its history for many centuries, has been preserved by two or three

* The Testa de Neville is a document which was compiled in temp. Edward II. partly from inquests of jurors and partly from sheriff's writs; and gives an account of all the fees, sergeantries, charities, widows and heiresses, and churches in the gift of the king; of escheats, and frankalmoigne, and other barbarous usages, which the reader will not thank me to copy.

antiquarian strangers, who lived far distant. What a refreshing contrast does the visit of the unfortunate Leland, who with his "own hands and eyes" searched nearly every corner of the kingdom, furnish to the censurable indifference of our ancestors, or to the haughty ignorance and lazy pride of their priests. But even Leland seems to have suspended his usual curiosity when at Louth, for he merely mentions it in the following manner:

> "The Lude Ryver to Ludebroke village, to Lude alias Louth, the fayre market town, a 4 myles by Lude Parke, then to Grymbleby village a mile."

CHAP. IV.

The Crusades.

"Solennia:————neque rides."

One of the many follies which rendered our ancestors ridiculous, was the crusades; a sort of spiritual errantry, in which men of every genius and fortune throughout Europe, made a common adventure against the infidels or Mohamedans, for the recovery of the Holy Land. And never did superstition marshal such an army, nor ignorant enthusiasm look with more pleasure on its handy-work, than when it led from the north-eastern part of the world, the youth, courage, piety, rank, and even beauty of twelve kingdoms, badged with the holy cross, which they were bent upon redeeming from the Saracens. In the general motion Louth was not still; and, amidst the clinking of purses and marks, and the snorting of war-horses, and the wails of women, our little town was neither permitted to escape because it was a little one, nor idly to watch the nations of Europe playing their vast game of folly. For about 1291, the church of Saint Mary's was *taxed* by the pope and king, at £46. 13*s*. 4*d*.; its vicar at £13. 6*s*. 8*d*.; and the abbey, including Louth-esk, at £246. 9*s*. 3*d*. An imposition more severe has been seldom dared by either kingly or papal authority, or endured by subjects. But a

time never existed, in northern history, when the poet would find more of the strong, the beautiful, the sublime, and the ridiculous in man; the historian more causes to fire and sleep on his pages; and the sceptic so apparent a reason to ridicule the disciples of christianity, as, during the crusades. But money was only a part of the tax which this voracious superstition required. Human life, always the costliest tribute of the people, was levied with a prodigality which could have been attempted only, when the general credulity sided with the projects of the rulers. Rumours sufficient for a novel are even yet in existence, of the memorable day in Louth, when several of the young golden-fancied monks, who had dedicated their services in this new road to glory, mustered and took their leave of the inhabitants, doubtless with a bearing as solemn and seducing as their cause appeared glorious and supernatural. And many were the tales which they who were left behind would work off their heated imagination, in favour of their absent companions; while the hoot of some passing howl, the jerk of a melancholy peradventure through their mind, or the patched recollections of some stud of uncommon dreams, would as suddenly spoil the sentiment of many a quondam devotee at Louth, in relation to the success of the holy wars. But the war itself was soon over. It brought men a pace nearer to the end of their folly, and so became a general benefit.

It is a beautiful relief from the innumerable and insipid interests of the present day, to turn towards those simple times, when every town or village had a common object and a common purse, and an uniformity of peace and rude order, which are not so compatible with any state of society, as with that which is exhibited when a people have just thrown off the first rough bark of barbarism. In such times, the swine, geese, or cattle of a town, were kept in common. Hence the terms, and, in those days, influential offices of swineherd, netherd, kyeherd, hayward, swanward, &c. which, in the earlier

periods of English history, appear to have been filled by trusty persons, who had an annual stipend from the commonalty, as the body of the people was then designated. Of such customs there are, in some places, no vestiges, however traditional, remaining; but, in others, the feats of some of these worthies are embalmed in a rhymeless song, or quaintly wrapt up in a legend or proverb, while the terms by which they were designated have passed into other forms* and services of language, which often hide their derivation even from the antiquary himself. Let it not be understood, however, that we are mourning the advance of light and civilization, of science, and vital religion over our country, because its stirring thoughts and modern character have superseded for ever, that smiling dulness and peaceful monotony of life which we have described. Such days may be a welcome retrospect to the lugubrious spirit of a misanthrope, or at times afford an imaginative elysium to the squeamish sentimentalist, or to a real imperturbable Englishman of the ancient breed. But who would call them again, even if he had the power of which Hotspur vaunted;

"I can call spirits from the vasty deep,"

would recal times, when the national mind was in its leading strings, and lullabied by ignorance, which alike kept the temple, the court, and the laws, and every species of liberty, in a vassalage as despotic as that in which the barons held their niaffe.

On the other hand, much as we prefer the present period of British history to any of its ancient divisions, we are not inclined to do such violence to the claims of antiquity, or the

* As an illustration of this remark, I venture to suggest, that the term kye-herd or cowherd, (cowman) which, as society polished and satire began to speak, would naturally fall into a term of reproach, may have originated "coward," which appears to have confounded some of the lexicographers.

curiosity of our readers, as the unknown author of a small History of Lincoln, who thinks it becoming him to call the records of the past "curious folly." If John Milton were now living, he would say, "And is it come to this, that the chronicles of a town, which hath battled with invaders from all parts of the earth, and stood unconquerable as the hill which bears it, and which hath cherished the first spirits of many ages, and hath now grown to a most venerable antiquity, should be left in the unskilful hands of a tyro, who calleth its ancient monuments, above which the flag of freedom hath waved in the battle and the breeze, curious folly? O tempora! O mores!" &c.

In one sense indeed, and compared with that life which is but faintly shadowed out in this, the history of man here is but curious folly; but, except in this sense, how far does the worth of almost any part of the history of man, exceed the value of his living sentiments. For if the studied gait, the scented and fine-shaped coat, the pinching shoe, and the other approximations to female dress, which are now common, be, as they are often asserted, better portraits of the inward man than the painter could make, more characteristic of the small ware and beggary in which his soul trades than the orator could furnish, why may not the wooden girdle and the hooked shoe, the tall-backed chair and the dog-skin cap be taken as the easy hieroglyphics of English history, which, compared with the present, show how many staves man has climbed in improvement in the course of centuries. For our part, we look for the true history of the people neither in Grafton nor Stowe, still less in the rolls of parliament, but to the bedstead and stool, the house and dress, the sports and trades of our forefathers, whose image is preserved in them more imperishably than if engraved on steel.

CHAP. V.

The Lincolnshire Rebellion,

IN WHICH THE VICAR OF LOUTH WAS ACTIVE, 1526.

"Harry the Eighth the pope denyed,
Yet did with no reformer side."

WARD.

It is a miserable reflection, that so many of the foreign and civil commotions of the earth have been produced by base or mistaken men, who were professedly advancing the religion of mercy and peace. It was high time, in the days of Henry the Eighth, that a reformation had begun in the religious houses. For, according to the spirit of all histories, both catholic and protestant, the immorality of those places was inconceivable. I have neither taste nor time to stir up the ashes of those libidinous fires; but it is no wonder, that the seven spirits of religion and all their attending graces, had long removed from the monasteries. For it is not on protestant authority only, that we believe many of the nunneries to have been little better than stews, which surpassed the common ones only by the blasphemous belief that they contained, within their own walls, in the charms, dogmas, and ablutions of popery, atonement and powers of self-purification, to any

extent. And never did the various forms of roguery and evil passion receive so accomplished a training in these black arts, in any age of the earth, as during *that* ascendancy of the clergy. There was scarcely a plan, however desperate or murderous, which was not either conceived, hatched, or executed by them. But Henry the Eighth was the *last* man in Christendom who ought to have flung the first stone of destruction at these houses, the worst of which, in falling, might have told him, in contempt, the rebuke of dying Cæsar, "Et tu, Brute?" His character was infamous, his motives were worse, the means by which he effected their destruction insolent and tyrannical in the extreme; yet, overruled by a resistless Providence, good of almost every kind and degree has been the result. But the people did not foresee this; and if they had, their previous training would not have prepared them to bear patiently the spoiling of the abbeys.

It is very amusing to read the cajollery of Henry over his parliament, which we should have supposed to have been gleaned from the most imbecile and cowardly of the people, had not old Grafton and others given us a belaboured eulogium of their "nobilitie and integritie." For who would have thought that the king was proposing the following, as reasons for the destruction of the monasteries, to men, and those, reputedly, the most grave and wise in the kingdom? "He informed the parliament, that no king was safe but where he had three abilities: 1. To live of his own, and able to defend the kingdom against any sudden invasion or insurrection. 2. To aid his confederates, otherwise they would never assist him. 3. To reward his well-deserving servants. Now the real project was, as Sir Edward Coke says, that if the parliament would give unto him all the abbeys, priories, friaries, nunneries, and other monasteries, that, for ever in time to come, he would take order that the same should not be converted to private uses. But, first, that his exchequer, for the purposes aforesaid, should be enriched;

secondly, the kingdom strengthened by a continual maintenance of 40,000 well-trained soldiers, with skilful captains and commanders; thirdly, for the benefit and ease of the subject, who never *afterwards,* as was projected, *in any time to come, should be charged with subsidies, fifteenths, loans, or other common aids."* &c. And, as if such a thing were politically possible or morally certain, from the renowned *veracity* of Henry the Eighth, the said monasteries were obsequiously yielded, *yet,* as Coke declares, *"no provision was therein made for the same project, or any part thereof,"* notwithstanding all the swelling promises of the king. This was one cause of popular displeasure. For the plain understanding of the people, in whom common sense is always keen, saw through this tinsel the tricks of state, and naturally became indignant. Other causes were supplied by the convocations of ecclesiastics; but the act which overcharged the people, was the conduct of Cromwell, that evil right hand of Henry, who, through him, commanded the suppression of the popular sports, holidays, images, pilgrimages, &c. which the priests had so intimately wrought into their religion, that the people became capable of a double appeal: as men, they abhorred the suppression of their sports; as religionists, they hated the extinction of their holidays. And the monks who, by the suppression of their houses, were turned loose upon society, like a swarm of wandering ghosts, capable only of doing evil, as Grafton says, "sodainly spred abrode and raysed great and shamefull slaunders, onely to move the people to sedicion and rebellion." This was at the suppression of the great houses; but the people and the monks had not forgotten the destruction of the less. The alienation of three hundred and seventy-six monasteries, whose annual income is said to have been upwards of £32,000, and the sale of whose plate fetched a £100,000 more, was not

"a crime to be forgiven,"

and one for which the people had neither intelligence nor

charity, and consequently they began insurrections. Whether the readiness of Lincolnshire to head these factions, was owing to any peculiar provocations from the king, or to the lingering of the ancient spirit of liberty among them, or to the greater activity of their exasperated clergy, I know not; but the fact is notorious, that an army of twenty thousand men (the king and his historians called them obstinate rebels) assembled, and a Doctor Mackerel, who took for his nom de guerre Captain Cobler, was leader. It is abundantly plain that some of the neighbouring gentry had promised them sanction, but rather intended, for the present, to use them as a paw to beard the enraged Henry, and having refrained from all overt acts, when the sedition was repressed they took the advantage of dissimulation. No sooner was the state of Lincolnshire known to the king, than he sprung up with his wonted promptitude, to preach and enforce the rigours of the law. I give Grafton's account: "The king's royall maiestie, in his awne proper person, furnished with a goodlie and warlike armie, lacking nothing that to such a company should appertaine, marched toward them." The people, who like other mobs, for the *most part*, knew not why they were assembled, were consequently soon dispersed, and they ended their crusades by "certayne peticions" to the king, towards whom they professed the most obedient reverence. Bear with me, patient reader, while I quote a passage or two from the *most gracious* reply of our quondam defender of the faith. King Henry's speech, from Grafton:

"First we begin and make aunswere to the foure and sixe articles, because vpon them dependeth much of the rest, concerning choosing of counsaylors. I never have red, heard, nor knowne, that princes, counsaylors, and prelates should be appointed by rude and ignoraunt common people, nor that they were persons meete nor of habilitie to discerne and choose mete and sufficient counsailors for a prince: how presumpteous then are ye, the *rude commons of one shire, and*

that one of the most brute and beastly of the whole realme, and of the least experience, to finde fault with your prince for the electing of his counsaylors and prelates, and to take vpon you, contrarie to God's lawe and man's lawe, to rule your prince, whome ye are bounde, by all lawes, to obey and serve with both your lyves, landes, and goodes: and for no worldly cause to withstand? The contrarie wherof you, like traytors and rebells, have attempted, and not like true subiects, as ye name your selves." * * * *

"Now what vnkindnesse and vnnaturalitie may we impute to you and all our subiectes that be of that minde, that had leuer such an vnthriftie sort of vicious persons should enjoye suche possessions, profites, and emoluments, as growe of the sayde houses, to the maintenaunce of their vnthriftie life, then we your naturall prince souereigne lord and king, which doth and hath spent more in your defences of our awne, then sixe times they be worth? As touchyng the act of vses, we maruayle what *madnesse is in your brayne,* or vpon what ground ye would take aucthority vpon you to cause vs to breake these lawes and statutes, which, by all the nobles, knightes, and gentlemen of this realme, (whome the same chiefely toucheth) hath bene graunted and assented to: seyng in no maner of thinges it toucheth you, the *base commons* of our realme." * * * *

"As touchyng the fiftene, which ye demaund of vs to be released, thinke ye that we be so faint-harted, that perforce ye of one shire (were ye a great many mo) could compell vs with your insurrections and such rebellious demeanor, to remit the same? or thinke ye that any man will or may take you to be true subiectes, that first make and shewe a louing graunt, and then perforce would compell your soueringe lorde and kinge to release the same? the time of payment whereof is not yet come, ye, and seeing the same will not counteruaile the tenth penie of the charges, which we doe and daily susteyne for your tuition and safegard: make you sure, by

your occasions of these your ingratitudes, vnnaturalnesse, and vnkindnes to vs now administered, ye geve vs cause which hath alwayes beene as much dedicate to your welth as euer was king, not so much to set or studie for the setting forwarde of the same, seying how vnkindly and vntruely ye deale now with vs, without any cause or occasion: and doubt ye not, though you have no grace nor naturalnesse in you to consider your duetie of allegeaunce to your king and soueraigne lorde, the rest of our realme, we doubt not, hath: and we and they shall so look on this cause, that we trust it shall be to your confusion, if, according to your former letters, you submit not your selues.

"Wherefore we charge you eftsones, vpon the foresayde bonds and paynes, that ye withdraw your selues to your awne houses, euery man, and no more to assemble contrary to our lawes and your allegeaunces, and to cause the prouokers of you to this mischiefe, to be deliuered to our lieftenaunts hands, or oures, and you your selues to submit you to such condigne punishment as we and our nobles shall think you worthy: for doubt you not else that we and our nobles can nor will suffer this iniurie at your hands unrevenged, if ye geve not place to us of soueraigntie, and shewe your selues, as bounden and obedient subiects, and no more to entermeddle your selues, from henceforth, with the waighty affaires of the realme, the direction whereof onely appertaineth to vs your king, and such noble men and counsailors as we list to elect and choose to have the ordering of the same; and thus we pray vnto Almightie God, to geve you grace to doe your duties, to vse your selues towarde us like true and faithfull subiectes, so as we may have cause, to order you thereafter, and rather obediently to consent amongst you to deliver into the handes of our lieuetenaunt a hundred persons, to be ordered accordyng to their demerites, at our will and pleasure, then by your obstinacie and wilfulnesse, to put your selues, your wives, children, landes, goodes, and

chattels, besides the indignation of God, in the vtter aduenture of totall destruction, and vtter ruine, by force and violence of the sworde."

"After the Lincolneshire men had receyued this the kinge's aunswere aforesayde, made to their peticions, eche mistrustyng other who should be noted to be the greatest medler, euen very sodainly they began to shrinke, and out of hand they were all deuided, and euery man at home in his awne house in peace. But the Capitaynes of these rebelles escaped not all clere, but were afterward apprehended, and had as they deserued: he that tooke vpon him as capitaine of this rowte, named himselfe Capitaine Cobler, but it was a monke called Doctor Makerel, with diuers other, which afterward were taken and executed."

Such was the effect of this stroke of political electricity, which shook all right in the course of a few days, that the king, somewhat greater in his own esteem, returned and dispersed his army. But the working of strong dislike to the royal measures, was far from being very local. In Yorkshire, in the north, in the midland counties, and westwardly, were heard the eruptions of popular indignation. But as it wanted organization, for the most part, its discharge was harmless, and afterwards beneficial to the state.

What character the Vicar of Louth sustained in this rebellion, I know not; but one sufficiently obnoxious to the king to lose his life. For, in company with two priests, (probably ejected from the abbey) Captain Cobler, and eight others, he was drawn to Tyborne, and there "hanged and quartered." It ought to be added, that this fate was no proof of their crime, except in the case of Dr. Makerel; for any conduct that could, by cruel possibility, be thought to contain disapprobation of the royal doings, even by the slightest implication, was thought a crime which richly merited the gibbet or quartering. The monks were executed, and their quarters indecently mangled, and stuck about the

country with as little remorse as a man would shoot and put up, for a scare to the rest, a few crows. And the day will come when, from that abused and yet not innocent body of men, time will take off the filth and odium with which every unprincipled scribbler has pandered to "the powers that be," and consign the names of Henry and others of his clan, to the curses of posterity and the horror-tales of children.

The most probable reason for the satisfaction of Henry, was the money which he obtained for pardoning his most sapient subjects. And I strongly suspect the following item to refer to the expedition of his soldiers on that occasion in Louth:

	£.	s.	d.
Paid for the settynge owte of the the sowldgeres, over and besydes the money gather'd in the towne for them, ...	vj	xviij	iiij

CHAP. VI.

The Plagues in Louth,

In 1515, 1538, 1543, 1587, *and* 1631.

"Passing through Token-House Yard, of a sudden a casement violently opened just over my head, and a woman gave three frightful screetches, and then cry'd oh! death, death, death, in a most inimitable tone. There was no body to bee seen in the whole street. Many people that had the plague knew nothing of it till the inward gangreen had affected their vitals, and they died in a few moments.——Others perhaps had time to go to the next stall, or to any door porch, and just sit down and die. Sometimes heaps and throngs of people would burst out into the streets, most of them women making a dreadful clamor——of screetches, crying and calling to one another. The like of a tradesman in East Smithfield, whose wife was big with child of her first child, and fell in labour, having the plague upon her. He could neither get midwife to assist her, or nurse to tend her, and two servants which he kept fled both from her. He ran from house to house like one distracted, but could get no help. The poor man with his heart broke, went back, assisted his wife what he could, acted the part of the midwife; and his wife, in about an hour, died in his arms, where he held her dead body fast till the morning, when he was so overwhelmed with grief, that he died in a few hours after, and sunk under the weight of his grief. I could tell here dismal stories of living infants being found sucking the breasts of their mothers after

they have been dead of the plague. In the middle of the yard lay a leather purse with money in it, but no body would meddle with it. The great street I lived in, which is known to be one of the broadest of all the streets in London, was more like a green field than a paved street, neither cart or coach were seen. The inhabitants of the villages would in pity carry them food, and set it at a distance, that they might fetch it if they were able, and the next time they went they would find the poor wretches lie dead, and the food untouched."—*Defoe on the Plague in London.*

I HAVE made the above selections, taken almost at first sight, from that deepest part of the tragedy of English sorrows—the plague, which visited London and its neighbourhood, from 1664—6; for the purpose of enabling some of my readers to conceive more vividly of its character. The earliest accounts of this mysterious visitation to Louth, are in 1515, when the parish had to pay to

A. Webbster (weaver) dooeyng forthe candles in plage tyme of Sundaies and Holidaies, and
Paide Thos. Wayte forr gooing withe Paryshe preste playke tyme - - - - - xxv*d.*

The next appearance was in 1538, but of the nature of its ravages I am uninformed, except it can be at all inferred from the necessity which it imposed on the parish to give

Item. To Hugh Cardemaker for helpyng the preist to saye masse at Sainct Mare Chirche in the plage tyme - - - - - - - iiij*d.*

All my researches after the details of this visitation have been unsuccessful, though it is plain that his reverence was not able to perform this quondam rite as often as the plague required it, notwithstanding the sundry arts of expediting these duties, which haste and fear would invent at so alarming a period.

In 1543, Louth was again in danger of the pestilence, which is all the more terrible when it "walketh in darkness,"

from a local infection in Saxton, Saxon, Cistercian, or Cistern* Gate, but the people were mercifully spared by the prompt removal of the infected from the town, and by shutting up the defiled habitation.

In 1587, the plague, as if the more pertinacious from its former expulsions, again entered this little town; and deep indeed must have been the consternation which it spread among the inhabitants, for having opened its dire commission in March, it daily increased its victims till July and August, in the last of which months it reached its stature, and in both together slew two hundred and fifty-nine persons; and, in the whole year, five hundred and sixteen were added to the dead. From this time it began to relax its severities, though it continued to destroy till about Christmas, when the winds and rains of the winter, but more especially the Divine goodness, quenched its fires. But even this slaughter was rather to prophecy of its next approach, and to rouse the fears of the inhabitants, than to execute its full vengeance. For the great death-stroke which it inflicted in Louth, was in 1631, in which year the parish registers seem rather to have been the journal of a battle-field, than the records of a small town, which are all the more impressive from the brief and hasty manner in which they seem to have been entered. I regret much, for the sake of general interest, that no accounts illustrative of the origin and course of such a marauder are now recoverable. We are consequently left conjecturing, whether this monarch of diseases came, as mostly, in the train of foreign commerce, or by some other of the infinite modes of human intercourse, or whether it probably originated from a putrid atmosphere, arising from the imperfect drainage in which the lands of this county were then kept. The gleam or two of light which yet linger on this portion of our history,

* In all these and other forms is the name of this insignificant part of the town found in the Parish M.SS.

are quite sufficient to show a part of the multitude of fell consequences, which were then felt. The heaviest powers of the disease were, as in 1587, put forth in July and August, when the people fell so thickly, that whole families disappeared together, as if by shipwreck or earthquake. I select the following from the many instances of domestic desolation, which were then common:

Thomas the son of Robbert Oppelbie was buried June	26
Richard and Robbert, sons of Robbert Oppelbie, July	5
James on the - - - - - -	6
Pettor on the - - - -	7
Robbert Oppelbie, the father, - - -	8
Mary, the daughter, on the - - - -	12

completing, most likely, the utter wreck of the family, with the exception of the "widowed indeed" mother, who appears to have verified the beautiful stanza of that ever to be lamented clergyman, Charles Wolfe:*

" 'Tis woman alone, whose firmer heart
Can see all the evils of life depart,
And love the more, and soothe, and bless
Man in his utter wretchedness."

The number of those who were fatally struck with the affliction in July and August, 1631, was nearly five hundred, and the total diminution of inhabitants in that year, was seven hundred and forty-seven; an amount almost too great for a population not much exceeding a thousand, to have permitted the ordinary operations of sorrow, which would be considerably lessened by those of personal fear and hopes of self-preservation. The town was almost abandoned, except by those whom various necessities kept from flight. All trade was suspended, and the markets were deserted by the country people, who, partly from compassion, and partly from mercenary motive—much the cleverest of all the human attributes,

* See his Memoirs.

appear to have pitched a temporary mart for provisions, about a mile south-east of the town, on the road to Alford, which place is still called the "Saturday Pits."

I remember a very old man telling me, that his grandfather used to narrate, no doubt with that peculiar pleasure which we all feel when we happen to be the chief authority of important tidings, the transactions at this place on the Saturday. So feared was the infection, that the country people would not approach nearer their customers than was necessary to hear their shout, nor receive their money before it had undergone a plentiful ablution in vinegar, and had performed over it every spell and flourish of exorcism.

And many were the profound divinings of those sapient rustics, who are generally better read in the inscrutable, whether of science or religion, than they are in the land they till or the horses they drive.

The papists thought it a judgment from God, provoked by the destruction of the religious houses; though the king's men thought it a punishment for the rebellion against "*hys grace*" Henry the Eighth, of carnal memory, in which Louth was so audaciously forward. While the superstitious, that self-taught few who are little short of omniscient in mysteries, thought that the family of the elves, ghosts, and fairies, which were then vastly waning in consequence, indignant that their rites should have been abolished, had used some nightly incantations over Louth, which had produced the plague. It is natural for men to assign causes, no matter whether real or supposed, for whatever interests them, and every one will choose what appears to him the most probable. And as probability is as the cameleon's colour, hence the gravity with which learned and foolish men have often contended for the highest degree of probability for the most contrary opinions.

I have not ascertained what was the peculiar form of the disease, whether it wrought like a quick atrophy, or did its commission by a sudden blast of the vital energies, setting no

other outward sign on the body than the fearful purple spot; or whether it took one of the numerous febrile courses, or was at all like that one which has just visited our shores from the continent, and which, before it takes its departure from them, will probably leave materials for a more dirgeful story than even Daniel de Foe himself ever recorded. Before I conclude, I must add that the chief physician appears to have been Sir Charles Bolle,* of Thorpe-Hall, whose courage and humanity I wonder no quaint rhymer ever fitted with the honours of the ancient ballad. For though under the disadvantage of being a layman, as professionalists would say, he visited, with his servant, the houses of the infected every morning, and left them medicines. His courage and skill had been derived from two escapes from the plague during his foreign travels.

I know little further of this melancholy chapter, except what is too traditional to insert. But I may add, from the Parish M.SS.:

Item. To a rewarde to a man in Cestran gate viset with plage to provid for hymself in the contre - - ij*s.*

Item. Paid to Mr. Beloo for the hous in Saxton gayt when the plage - - - - - iij*s.* iiij*d.*

Item. John Betts for sarvyng the Welton towne folkes when the wer fysyted with plage to kepe them owte off the towne and to by ther vytelles - xviij*d.*

There appears to have been a fast in Louth, and a day of humiliation for the plague, in 1587, and I think the quotation with which I close this account, probably refers to that period, though it is taken from the memoranda of 1625. Lord Clinton, the deputy lieutenants, and local justices of the neighbourhood, had petitioned the bishop, who had given permission for an observance so very becoming, when that legal Cerberus, Judge Anderson, who went bawling over the

* Ex relatu familiorum.

country like a drunkard who had acquired, instead of losing the powers of speech by his excesses—what sanctioned it? moved the jury at Lincoln to find a bill against the people of Louth, Lord Clinton, and the bishop, on the Statute of Conventicles!!

FAST IN LOUTH.

1625. Paid for 2 bookes when the Faste was for the plage - - - - - ijs. vj*d.*

,, Paid for 2 bookes of thankesgivinge for the deliverance from the plage - - xvj*d.*

CHAP. VII.

Excerpts from the Parish Books.

"———— Vestigia temporis."

I do not know that I can better serve these notices, than by introducing in this place some of the brief and necessarily imperfect records of the Parish Manuscripts which, although very limited as to the period of their application, are sometimes graphic beyond utterance, and fetch up, by a single phrase, the simplicity, superstition, or ignorance of those days, more effectually than pages of description.

MISCELLANEA EXCERPTED FROM THE PARISH BOOKS.

There are four books, of which

The First is from 1527 to 1560.
The Second,.... 1560 — 1623.
The Third, ... 1624 — 1756.
The Fourth, ... 1758 —

Kirkwardens of St. James, of Louth, 1515. { John Kitchin Fletcher, William Walker, Richard Bonker, *and* William Brown Milner.

Henry VIII.

I.H.S.

Compotus Rob. Broune, Draper, Ric. Curson, Thom. Spencer, draper, Alex. ——, Tayleyer, ppositors Ecclie Sci Jacobi de Louth de omnibus rec' et expens. a dominica in oct. pasch viz. anno Dni. Mille CCCCCXXVII. usq. ad dinca in octanis pasche viz. anno dni MCCCCCXXVIII.

Item. Resayvd of Kirke Wardeyns yer afor in mony goode and hill Sma - - - lxs. xi*d.*
Item. Resayvd ij sonday after ester - iiij*s.* v*d.*
Item. Resayvd iij sonday after ester - - iiij*s.* v*d.*
Item. Resayvd iiij sonday after ester - iiij*s.* iij*d.*
Item. Resayvd v sonday after ester - - iiij*s.* iiij*d.*
Item. Resayvd Sonday after Ascension of or Lorde - - - - - - iij*s.* viij*d.*
Item. Resayvd Sonday Pentecost - iij*s.* x*d.*
Item. Resayvd Trenite Sonday - - - - v*s.* v*d.*

In this manner all the Sundays of the year, in 1527, are recorded. The receipts appear to have been quite voluntary, and were therefore cæteris paribus the more.

Item. Resayvd vij sonday aft Holy Trenete for Will Bayes fader and moder - - vij*s.* vi*d.*
John Louth gen. - - - xx*d.*
Item. Resayvd John Curtas iiij sonday Lentyn xx*d.*
Item. of said John Curtas at his birday - xx*d.*
Item. Resayvd for Symon Lyncoln marchand viij*d.*
Item. Resayvd John Curtas wit to repacions of Saynct James Kirke - - - - x*s.*
also Jenet Beulay wido wit to Saynt James Kirke xij*d.*
Item. Also ressauyd of John Moore part of a more sum for the hous late John Gridiks as apers by his will - - - - liij*s.* iiij*d.*

EXPNS.

To a man of Conysby of olde deete careyng ston xx*d.*

To Harry Doyne for j bell strynge - - ix*d.*
To a smythe makyng cochon wither (weathercock?) iiij*d.*
Rob Hareson closyng stepull - - - iij*d.*
The *Players* of Grimsby when they spake thair bayn of thaire play - - - - - vi*s.* viij*d.*
And also for colored glass - - - x*s.*
Rob Hareson for clensyng Kirke garth ij dais di' x*d.*
Baly of Steuton for ij trees drawing fourth of the Wicarage into the Kirke garthe - - - x*d.*
Tho ffoster for j qware pauper riall - - iiij*d.*
Clesyng galile and stepul - - - - iiij*d.*
piche Clarke watchyng Kirke of nyghts - - iij*d.*
To a plomare promysed at this March to wirke of the Kirke rufe and therfor thay paid hym - iij*s.* iiij*d.*
Thos Provest gleuyng the gret organs bellos with oder and glew - - - - ix*d.*
Ric Curson writyng ij obligacions and thaire seurtes for thair trouth and safete of this Kirke - x*d.*
Item. for watchyng the Kirke at nights - ix*d.*
Rob West watchyng - - - xviij*d.*
Also paide to the ploo lyght - - - xvj*d.*
Also in hyl sylver for helpyng sensurs and shipe iiij*s.* vj*d.*
Also paid John Northe plomer for rasyng and shotyng the hey Kirke rufe - - - - liiij*s.* iiij*d.*
For beryng pagents - - - iiij*s.* iiij*d.*

1528.

Item. Robert Beulay forr the settyng on a handle to the holy water fatt - - - ij*d.*
Item. For watchyng ij nights in the Chirche to ij men - - - - - - viij*d.*
Item. To William Ratheby for v yards of lynen cloth for a rochett to Sir William the parishe preste ij*s.* iiij*d.*
Item. Thomas Provest for v dayes warke of hymself and hys svant abowte the lodge for poore men ij*s.*
Item. To a man fetchyng the coman bull - j*d.*

Will Worsley goldsmithe mendyng sylver cross that said Will parishe prieste broke

Also for two indictments for saide prieste - vij*d.*

House lyinge agen Louth ston

(Query if this is not the Blue Stone?)

Helpyng Latin censures - - - ij*d.*

Helpyng censures to fetch fyre - - - iiij*d.*

Item. To Mathew Belman for gyvyng warnynge abowte the towne to kepe their catel swyen and shepe forth of haregarths - - - - j*d.*

Item. To John Holderness for a bull - xiij*s.* viij*d.*

Item. To James the paynter for gildyng of Saynct Rock - - - - xvj*s.* viij*d.*

Item. For mendyng of the senser - - x*d.*

Item. for xxiiij*li* wax to Robert Bayly for iiij tapers to bere abowt the sacrament bowght with mony gatherd on plowghe monday and syns - - xii*s.*

Item. To Syr Xpofer for stuffe and byndynge ij bookes a graile book and the antemp booke - xviij*d.*

Item. Gyvyn to my Lorde Suffrican for a rewarde for halowyng of copes and albes - - x*s.*

Item. To Thomas Atkin for swepyng the yles wyndows of the Chirche from Spynners webs - ij*d.*

It is aggreed by the comontye of this towne that Robt Beulay syngyngman shall yerely have of the comon pew x*s.* for every quarter from hens forth unto such tyme as he be preist.

1531. Item. forr ij threaffe straw to the thackynge of the lodge - - - - - iij*d.*

Mem. That Agnes Moore wydowe of her devocion hath gyvyn to the house of God one crosse clothe of greene sarsenett havyng on it the assumption of oure Ladie which clothe was bowght for xx*s.* of the coste and charge of the said Agnes Moore and Isabel the wyff of Wm Asseby this yeare

Item. For a hooke of yron to Sainct Sonday picture *jd.*

Item. To John Taylor for carying the masse from Louthe Park - - - - - - xj*d.*

Item. Gyven by the devocion of a certayne preste in Northfolke for to pray for the sowle of Symon Lyncoln - - - - - iij*s.* iiij*d.*

Item. for coles occupyed in the Market sted when my Lord Admyrall was here - - - ij*s.*

For a basket for *holy brede* - - - - ij*d.*

Item. To John Holderness for fyndyng a comon bull to the towne kye - - - iiij*s.*

Item. To Willm Smythe for a lock to the song schole dore

Item. To the Bellman and Clarcks for their office about buryall of iij poore folks - xij*d.*

Item. Gyvan in rewarde to a poore gentleman that preached here with the assent of Mr Vicar and the Parishrs - - - - - ij*s.*

Item. Pd to the handes of William Asseby and Robert Doughty that they payd for redemyng the crosse that was in pledge - - - - ij*s.* iiij*d.*

Item. For burnyshing certain Images in the Chyrche - - - - - vij*d.*

Item. To Simon Mikelbarrow for dressyng the little Images in the Roodeloft - - ij*s.* viij*d.*

Item. For bryngyhyng of a ded corse to towne that was found ded in haygarthes in the great snaw iiij*d.*

Item. Paid to a *Bereward* - - xx*d.*

1542.

Item. For paper delyverd to the parish preste to make a boke to wryte the naymes of weddyngs and chrysteynyngs - - - - - j*d.*

Item. In a rewarde to the Kyng's Bearward xx*d.*

Item. Paid for the fyerbekyng (firebeacon?) at Saltflethaven - - - - - viij*s.*

For a legeand booke - - - ix*s.* vij*d.*

Item. To Mych Mason for makyng at Gelyan Bower a new crosse - - - - iijs.

Item. For dyghtyng a hod that the preste usythe abowt the sacrament - - - - iijd.

Item. For settyng forth ij pyke men being souldgeres for their harneses and other furnytor as apereth by their bills - - - vi*li.* xiijs. vd.

Item. To the Bellman for betynge dogges owte of the Churche - - - - ijd.

Item. Paid to John Spaldirm for carrying the mad woman owte of the towne - - xx*d.*

Item. For stopping the holes in the Churche where doves came in - - - - - viij*d.*

As an illustration of the readiness of the people to return to popery, in the reign of Mary, I quote the following particulars. Religious habits, perhaps the strongest of all others except the instinctive, were too powerful to be superseded by an Act of Parliament; and consequently when Mary, whose proclamation was in 1553, began to show her notorious preference to popery, though the Church trinkets had been sold only the preceding year, the inhabitants of Louth purchased a new stock, of which I can only mention some.

Item. Paid for a masse booke - - vs.

Item. Paid for a manual and a dyrige book iiij*s.* vj*d.*

Item. Paid to William Kyng ffor a holy water fat and a payre of sensors - - - iiij*s.*

Item. For a candelstyck of xi pund for the awlter - - - - ij*s.* viij*d.*

Item. Paid for a crosse of coper - - vj*s.* viij*d.*

Item. Paid ffor a sute of vestments of blew and reade velvett - - - - - iij*li.* xiij*s.* viij*d.*

Item. Paid for a crosse clothe - - ij*s.*

Item. Paid for a vestment of black russett with a reade crosse - - - - v*s.* iiij*d.*

Item. Paid for a sakring bell* - - iiij*d.*
Item. Paid for frankyncense - - - v*s.*
Item. Paid for ij holy water strynkells - ij*d.*
Item. Paid Thomas Palmer for iij painted cloths to the sepulcre - - - - x*s.*
Item. Paid to Gilbert Blanchard for a cannapy of read sylke embroderede with golde and the frynge v*s.*
Item. Paid for painting the Images - - xij*s.*
Item. To Paper for makynge the three Images xxij*s.*

Such were the childish apparatus which were thought requisite to worship Him who is pre-eminently Spirit, and to whom no worship, except that of spirit, can, from its very nature, be acceptable. The before-named articles were, however, sold again in 1566, in the reign of Elizabeth; when protestantism, after many a charge from its enemies, and some rough treatment from its friends, planted itself in Britain, it is hoped, to go no more out.

1556.

Item. For another skyn of parchment for makyng of the Booke of the names of the Inhabitants of the towne - - - - - iiij*d.*
Item. For knyllyng the bell in harvest for gatheringe of the pescods - - - iiij*d.*
Item. For dryvyng owte Pigeons in the Churche iiij*d.*
Item. *Paid to John Belman for cewerying Robart Marshalles wyffe gret toe* - - - iiij*d.*
Paid to Robt Odlyng for mendyng of iij Coffyns (!) iij*s.*
Item. Paid ffor on cowe at Borrwelle farre wiche the nettherd haithe - - xxviij*s.* iiij*d.*
Item. Paid to on Knight a preacher for his sermone gyven of benevolens by the townshyppe vj*s.* viij*d.*
Item. Paid for a loid of hay to the Swynerd for his cow - - - - - vj*s.*

* I suspect some mistake in the M.SS. here.

Item. Recd for a Cote that was Ralf Stubbs servants whiche hanged hymself - - iiijs.

Item. Paid to Lucke Smythe for payntyng Scripture on the rood lofte - - - xvs.

1561. Paid to the Wrightts for takynge downe the rood loft - - - - vs. iiijd.

1570. Paid to the chief Constable of Lowth for the releif of the Roggs at Lyncoln - - viijd.

Pade to Robt Kirkby for coveryng of Mr. Goddall grave* - - - - - - iiijd.

Pade for ij books for Mr. Jewels apolagy and for Salvyns (Calvin's) Institucyons enioyned for hus by the Byshopp - - - - xvjs.

Paid to William Lowes for sendinge Longe Harry to Lyncolne

Pade to xxvj Ringers that day that the Lord President came to the towne - - xiiijs. ixd.

Paid to the Appariter for citing us to Lincoln for not havinge the Kings arms paynted in the Churche ijs.

Paid to the Ringers when the Lords came to the Towne - - - - - - vijs.

Paid to xvj men when the Lords came to the Warninge the xi*th* of October - - - - viijs.

Gyven unto Cristopher ffoster a pore skoler by Mr. Wardenes consent - - - - iijs.

1629.

Item. for a quarte of Wine to Mr. Ely when he preached - - - - viijd.

Item. For a quarte of Wine when Mr. Allen preached - - - - - - viijd.

Item. For a quarte of Sack to Mr. Greene when he preached - - - - xiiijd.

1635. Item. Paid to the Court at Lincoln (being sited)

* "August, 1576. John Goddall ludimagister xiv die."—*Register.*

when weare troubled and excommunicate for our absolution and other things - - i*li.* xv*s.* vj*d.*

For delivering to the Cowert at Lincolne the *Terrier* of glebe lands in paper but the Cowert refused them and injoyned us to get them ffare wretten in parchment - - - - - x*s.*

Paid ffor ringing the Lord of Lindsley to towne xiv*s.* vj*d.*

1662. To the Ringers when the Queene came in xxiij*rd* May - - - - - v*s.*

To the Ringers when Sir Edward Lake came to the visitation - - - - x*s.* vj*d.*

Paid to Alexander Gunis for 2 chains and turrills and staples for the chaining of two books in the Church iij*s.*

1688. Collected for the use and reliefe of the poore sufferers of Kettlewell and Starbotton in the west riding of Yorkshire afflicted by Almighty God with an earthquake and violent inundation of water xix*s.*

Ann Barton widdowe was buryed she drowned hir selfe xv July

John Bradley esquer one of the sixes assistants was buryed by night

1689. John the son of a fugitive woman - vj Nov.

Paid to Wyderne Players - - vj*s.* viij*d.*

Payd for a pot of Aylle when Wyderne bayne was her - - - - vij*d.*

Item. paid for an act for liberty of conscience - j*s.*

1707. Item. To Willm Wright in part of the fishambles well diging and workeing up with bricks and the pump makeing - - vj*li.* xviij*s.* vij*d.*

1733. Mem. That at a Vestry then held, it was agreed that, for the future, no more than Thirty Shillings shall be expended for the charge of the perambulation on the parish account.

1752. Resolved at this Vestry, that the Churchwardens of the said parish of Lowth shall, at the next general

quarter sessions, prefer a bill or bills of indictment against Luke Barton,* for stealing the bread belonging to the poor of the parish of Lowth.

Now we are on the chapter *de moribus populorum*, the following, though not from the Parish M.SS., as they serve to illustrate that humorous subject of ancient tenures, may not be thought misplaced. They are extracted from a rent-roll of the corporation, made in the last century.

	s.	*d.*
Widow Burks, for the Bowling Green,† two fat hens, ...	1	0
Joseph Trollop, for his shop and chamber, two fat hens, ...	1	0
Thos. King, Glazier, for his house, a fat turkey,	2	0
Mr. Johnson of Ashby, for a house and shops in the Market-place, late Smith's, four neat's tongues, ...	3	4
Ditto, for a bulker, late Smith's, a fat hen, ..	0	6

* This unfortunate Luke, who was the Parish Clerk, and therefore the greater sinner, has acquired a considerable evil fame by his wicked pilferings; for, besides this indictment for poor-robbing, there stands on record the following terrible excommunication from office:

"April 4, 1752. Be it remembered, that whereas Luke Barton, of the parishe of Louthe, &c. &c. &c. had notoriously and scandalously misbehaved himself in his said office, &c. &c.

"I, Stephen Ashton, Clerk, Minister of the said parish of Louth, do hereby think proper to remove, put out, and displace the said Luke Barton, from the office of Parishe Clerk aforesaid: And I do also elect Edward Gray of Louth, to be Parish Clerk of and for the said parish of Louth, &c. &c. "STEPHEN ASHTON."

I have strong suspicions that this wicked ecclesiastic stole the "Book giving Account of the Edifices and Buildings of the Steple, and Curiosities thereof," which, in 1733-4, was committed to the parish clerk, if at least the said Luke then held that office.

† This Bowling Green was on the Quarry, and when the Vauxhall taste was abroad, afforded the temptation of tea-gardens for the inhabitants of Louth.

	s.	*d.*
Mr. Robert Newton, for a barn late Sutton's, in the Gatherums, a fat turkey, ...	2	0
Mr. Cracroft's Heirs, for two cottages and a piece of ground late Garratt's, late Furnis's, 200 asparagus, ...	1	0
Mr. Ayscoghe's Heirs, late Chaplin, for their arable, a fat turkey, ...	2	0
Edward Blyth, for a close in Upgate, late Burton's, a fat turkey, ...	2	0
Mr. Welby, late Holland, for his rails in front of his house, a turkey, ...	2	0
Richard Cowlam, for his house, two fat hens,	1	0
Captain Spendlove, for a piece of ground near Goospool, late Burton's, two fat hens, ...	1	0
Mr. Richard Wharfe, for a barn in Padehole, a fat hen, ...	0	6
Widow Sherwood, for her house in Maiden-Row, two fat hens, ...	1	0
Mr. William Fytche, for his shop and chamber, a fat turkey, ...	2	0

CHAP. VIII.

The Corporation.

> "Vivendum recte, ————————
> ———————— ut linguas mancipiorum
> Contemnas." JUVENAL.

ONE is often led to wish that corporate bodies for the government of towns, &c. had either not been thought necessary, or that they had pursued so generous and enlightened a policy, as to have been more commonly popular. For it would be dotage itself to profess ignorance of the fact, that they have generally fixed "a great gulph" between the inhabitants and themselves; and that, in consequence, their history has, in most places, been an interminable warfare on the rights, fancied or real, of the people, who, in return, have taken reprisals with the not very merciful weapons of insult or violence. Not that we imagine the envious, the officious, the wise in their own eyes, and various other of the small charactered class of men, would ever cease to rail, however even might be the exercise of power. For we know there is always a strong predisposition, in certain characters, to resist authority, as there is always as strong a predisposition, in

most men, to exercise it too harshly. It is, therefore, but common satisfaction that the powers of the governors should be honestly exhibited to all. Such knowledge would render the work of corruption incomparably more difficult; but it would also close the lips of rumour, which, as Fuller says, "catcheth feathers." It is to be regretted, however, that *most* corporations have pursued the one-eyed policy of keeping their procedure in the profoundest secresy; and, by this vulgar affectation of state, have themselves originated suspicions which, maugre the deference that most men give to authority, have at length matured into general dissatisfaction.

It is to the praise of the *present* corporation of Louth, that there is no registered account of its infringement on the popular rights. For though it is to be regretted that it possesses no memorials of the history of the town since its own institution, yet it would be unjust to accuse the *present members* for the very censurable omissions of the dead. And if it even should be proved that some abuses have been partially continued by the present corporation, it is only bare justice to add, that it is sometimes as difficult as it is laudable, to discontinue hereditary evils which, with many duties and great responsibilities, have devolved on us. On the other hand, it is equally due to ourselves, to say that no corporation deserves this apology, which has not evidently adhered to its only legitimate character, the guardian of the common rights, and the genuine friend of the people.

The origin of this body was subsequent to the spoliation of the religious houses, and, as every one knows, in the first year of the reign of king Edward the Sixth, who intended by it to cover his newly-founded school, from the cold keen blast of literary desolation, which his sagacity led him to foresee would follow the unparalleled conduct of his father, who robbed the religious bodies in Louth of the following and many other possessions; which, if they deserved to have

been alienated from her disciples, ought as certainly not to have been alienated from religion itself.

Some of the Possessions of the Chantry which were confiscated and given in trust to the Louth Corporation, for the Grammar School.

	A.	R.	P.
Sixty-seven acres of land near Louth, a close occupied by Gilbert Blanchard, - -	67	0	0
Two closes of pasture in Maiden-Row, occupied by Thomas Blanchard, - - -	3	0	0
A messuage in North Somercotes, with &c.			
Jack Croft in ditto, - - -	4	0	0
Boye Rig, - - - - - -	1	0	0
Two Pingles in North Somercotes, -	2	0	0
Annual rent of 12*d.* issuing from one acre of land in Easthorpe.			
The Toftstedes in North Somercotes, - -	2	0	0
A selion of land in ditto, - -	1	0	0
Two selions of land in Staincroft, at ditto, -	2	0	0
Half a selion of land towards Bray Gate, -	0	3	0
A selion of ditto at Somercotes, - -	0	3	0
Ditto in Easthorpe, - - -	1	0	0
A pasture and messuage at Kirkthorpe, -	4	0	0
Ditto in North Somercotes, - - -	1	0	0
Three selions of land at ditto, lying in the Holmes,	2	0	0
A selion of land in North Somercotes, -	0	3	0
Three selions, ditto, - - -	0	3	0
Two ditto next the Grange Green, North Somercotes, - - - - - -	0	2	0
The New Croft, in Kirkthorpe, -	7	0	0
Three selions of land in North Somercotes, in a field called Pinkerthorpe, - -	1	0	0
Two ditto.			
One selion of land, lying at North Somercotes, in the west field, - - -	1	0	0

	A.	R.	P.
Meadow in the North Fen, - -	0	2	0
Meadow in North Somercotes, - -	0	1	20
A cottage in Easthorpe, occupied by Richard Harryet.			
A parcel of land called the Coney Hill.			
Meadow in the Tofts, South Somercotes, -	1	0	0
Meadow in ditto, ditto, - - -	1	0	0
Ditto in Petpool, - - - - -	0	1	0
Selion of land in the South Field, -	1	0	0
Ditto, - - - - -	1	0	0
Ditto, in Somerhead, - - - -	0	2	0
Ditto, - - - -	2	0	0
Ditto, - - - - - - -	0	2	0
Two selions, ditto, - - -	1	0	0
Pasture, called Langholme Spring, -	5	0	0
Ditto, lying in English Gapp, South Somercotes, - - - - -	3	0	0
Ditto, East Row, South Somercotes.			

TOTAL,....119A. 2R. 20P.

Possessions of the Guild of the Holy Trinity, confiscated and given to the Louth Corporation, in trust for the School.

	A.	R.	P.
A croft with its appurtenances, in Kidgate,	0	3	0
Pasture, with ditto.			
A little close, then in the tenure of William Dougletie.			
A selion of land lying in the East Field, -	2	0	0
Two ditto, - - - -	1	0	0
Four ditto, - - - - - -	2	0	0
One selion of meadow, - -	0	1	0
Three ditto, - - - - - -	1	2	0
Two ditto, - - - -	1	0	0
One selion of meadow, occupied by Thomas Dynnes.			

	A.	R.	P.
Pasture in Theddlethorpe, - -	4	0	0
Ditto, in ditto, - - - - -	3	2	0
Ditto, in Anderby, - - -	5	0	0
Two ditto, in Wynthorpe, - - -	13	0	0
Lands, meadows, pastures, and hereditaments in Ludburgh.			
Pasture in Skidbrook, - - - -	6	0	0
The bede-house of the Holy Trinity, with appurtenances.			

TOTAL,....40A. 0R. 0P.

Some of the Possessions of the Guild of Saint Mary, confiscated and given to the Louth Corporation, in trust for the School.

	A.	R.	P.
A close in Kidgate.			
Ditto in Westgate.			
A croft on Spittal Hill.			
A close lying in Eastgate.			
Thorpe-Hall Field, - - -	2	0	0
Pasture in Theddlethorpe, - - -	3	2	0
Croft in ditto, - - - -	7	0	0
The close in ditto, called Little Holme, -	1	0	0
Croft in ditto, in Newland, - -	15	0	0
Ditto, ditto, - - - -	6	0	0
Toft in ditto, - - - - -	6	2	0
Ditto, - - - - -	12	2	0
Pasture in ditto, called Prest Croft, -	11	0	0
Pasture in ditto, called Freshland, - -	11	0	0
Land in ditto, - - -	3	0	0
Pasture in Theddlethorpe, called Great Holme,	15	0	0
A Croft in Grainthorpe called Camyll Croft,	10	0	0
Ditto.			
Pasture in ditto, called - -	6	0	0
Land in Somerhead, in Theddlethorpe, - -	3	0	0

	A.	R.	P.
A croft in Grainthorpe, ...	4	0	0
Pasture in ditto, ...	5	0	0
Ditto, ...	5	0	0
The bede house, &c. &c.			

TOTAL,....126A. 2R. 0P.

Some of the Possessions of the Blessed Mary, in Grainthorpe, confiscated and given to the Louth Corporation, in trust for the School.

	A.	R.	P.
Pasture in Grainthorpe, called the East Holme,	12	3	0
A messuage and pasture, ...	9	2	0
Meadow, ...	13	0	0
Land, ...	1	2	0
Pasture for two.			
One pasture and twenty-four sheep gates.			
Meadow in Grainthorpe, in the Fen, ..	5	2	0
Common of pasture for five cows in Fen Croft.			
Ditto for three young beasts in Sturkit, in Grainthorpe.			
A messuage with its appurtenances, in South Somercotes.			
Meadow and pasture land, ...	17	0	0
Pasture, ...	4	0	0

TOTAL,....63A. 1R. 0P.

	A.	R.	P.
Total from the Chantry of John of Louth,..	119	2	20
Total from the Guild of the Holy Trinity,..	40	0	0
Total from the Guild of Saint Mary,......	126	2	0
Total from the Guild of the Blessed Mary,	63	1	0
	349	1	20

In addition, there are fifteen parcels of land whose measure is not stated, several cottages, the Quarry, two markets, three

fairs, a court of pie powder, the tolls, and what is more, almost absolute liberty to use them as the corporation pleased, provided only they persuaded *themselves* it was for the general good of the school.

No notices illustrative of the incidentals of wisdom and folly, the new pageant of power, the strut of office, the scramble for the honour, the popular gaze, and the cackling of slanders on that occasion, now remain. Time has faded all such colours and trivial strokes from the canvass, and whether to accident, design, or carelessness, we refer the omission of any particular accounts of this period, it is certain, *on the authority of the present corporation*, there are none. All we know is, that a formal application from Richard Gooderick, Esq. and the inhabitants of Louth, issued in a royal charter from Edward the Sixth, founding the grammar school, and corporation, consisting of seven inhabitants, with a self-elective power for ever. Our first patriarchs of corporational dignity in Louth, were one Laurence Eresby, gentleman, first warden; and John Bradley, merchant, John Chapman, gentleman, Walter Fiswick, Gilbert Blanchard, William Bailiffe, and Arthur Gray, were to be wardens in rotation, till when they were to be called assistants. Their power began September 21, 1552, and till the present, has been tide-like—on the flow, as all authority of that kind must be. All the before-named gentlemen were, doubtless, " Brutii, honourable men;" would that we could say, not even the Blanchards excepted. There is one evil of antiquarian studies, that they often disturb foul traditions and wicked slanders, as well as slumbering truth; and, by an unintended touch of their wand—the quill, resuscitate and wing afresh, aspersions which blot fair names. But judgment generally overtakes iniquity somewhere in the march of life, and if not, a man represented in his posterity; for the doubtful Blanchards appear to have escaped *personal* conviction of charges, which will be subsequently mentioned.

Thus things continued till the days of "our virgin queen" Elizabeth, when the corporation, beginning to feel the growth of that generic attribute of man—the love of rule, after having disposed to advantage of all the consecrated haberdashery, &c. &c. of the guilds, the members of which were then, perhaps, pealing out their useless laments to the wood or the marshes, bought the lordship of the manor of Louth, from Lord Clinton and Saye. He had received it from the king who had exchanged it with bishop Holbeach, who, for other possessions, had disposed of a dignity which every bishop of Lincoln, for many centuries before, had indisputably possessed.

By the proceeds of the religious toys, which were ordered at the dissolution for sale, the sum of £88. 14*s.* 8*d.* fell to the hands of the corporation and others, and the following extract illustrates the manner of its application.

"The names of these which be content to employe the churche mony, for to obteyne the maner of Louth, in fee farme, and for the obteynyng of a corporacon.

"Gylbt. Blansherd.
Willm. Broune.
Thos. Blansherd.
Willm. Ormesby.
Thos. Waddall.
Robt. Acred.
Steph. Buck.
John Palmer.
Jarrott Arrundall.
John Spaldyng.
Willm. Hult.
Robt. Westerbye.
Bryan Littare.
James Andresson.
Wyllm. Este.
Wyllm. Somerscales.
Wyllm. Balye.
Thoms. Pelson.
Thos. Richardson.
Rychard Wright.
Ro. Odlyng.
Robt.———
George Ward.
John Crossland.
Ansell Glentham.
Thoms. Wright.
Wyllm. May.
John Norythe.
Thos. Wake.
Willm. Richmonde.

"Thoms. Mychell.
George Tomssone.
Willm. Kyng.
Willm. Whyte.
Willm. Lynnerd.
John Bradley.
John Goddall.
Arthur Graye.

"Robert Doughtie, vycar then."

"The bread and the wyn wich are sete before your eies, are only declaracons of me: Jhus have mercy upon us."

The manor was thus obtained, and to the grant of it Elizabeth added a surplus of the guild lands, which had been reserved in the possession of the crown, and which were then paying an annual rent of £26. 13*s*. 5*d*.: that is to say, in the proportion of two-thirds as much as king Edward had given from the same property to the school.

In Elizabeth's charter, it is stated, that the clear yearly income of the manor was then £52. 0*s*. 11*d*., making a total of £78. 14*s*. 4*d*., out of which she directed £99. 16*s*. 11*d*. should be annually paid by the corporation, to such parties as are mentioned in the charter: viz. £84. to the crown, which Sir J. B. Johnson now receives, and £15. 16*s*. 11*d*. to other claimants on the property. From which it appears, that either the manor and the guild lands were not all the property, or that they were worth much more than they then produced, or the queen, from her "ample grace," must have received, instead of given to her "beloved subjects, the corporation of Louth."!

But a little prior to 1700, there are many indications that the long accumulating guilt of the corporation, as trustees of the school property, had at length become intolerable to the masters and to some of the inhabitants, who, very laudably, obtained sentence in Chancery in their own favour, of which the following abstract is a proof. "We adjudge and decree, that the corporation of Lowth have abused and violated their trust, and that they shall, out of their corporation estates, pay to Miles Hodgson, the master, £276. 11*s*. 7*d*.; to William

Steward, the usher, £138. 5*s*. 9*d*.; and £138. 5*s*. 9*d*. to the bede women. With this last sum they shall rebuild the bede house for twelve poor persons. We further adjudge, that they shall pay to the master and usher £30. each, for the trouble and expenses they have been put to in their application to Chancery; and that they shall, in future, let the lands for the best improved rents, not exceeding twenty-one years' lease." This decree was obtained in 1701, and would have been long *in terrorem* on the memory of ordinary sinners. To be publicly condemned for dishonesty in the highest judicial court in the kingdom, to be opposed and despised by the inhabitants, of whom they were guardians, and to be fined in a sum of £613. 3*s*. 0*d*., (with the costs, as I think) required an insensibility to moral feeling, of which individual transgression might feel ashamed. But what we gain in power by the combination of men into bodies, we generally lose in morals. The arrow shot at a multitude often misses all, and charges levelled at a *body* of men, which may be said to have neither identity nor conscience, are lightly felt; and, except when backed by some one of the mountains of force, leave them unimproved. Thus it was with the quondam corporation of Louth; for the next year, when the commissioners of queen Anne went through the kingdom, to inquire into the state of charities, the corporation was again censured and fined £100. more, for proceedings of which the following paper is an evidence.

Copied at Grantham, August 15, 1803, from the papers of an attorney.

"By letters patent of 21st September, 5 Edward VI. the warden and the six assistants of the town of Louth, and free school of king Edward VI. in Louth, were incorporated, and divers lands, tenements, and hereditaments, with the appurtenances, in (amongst other places) Louth, were granted to them; one moiety of the rents and issues to be a salary to

the master of the free grammar school, founded in Louth by the same charter; a fourth part to be a salary to the under master or usher; and the remaining fourth part, to maintain twelve poor persons for ever.

"That Gilbert Blanchard was one of the first-named assistants (by the above charter), and that the lessee was probably his son or other near relation, for whom he procured this beneficial lease. One Holland was afterwards the proprietor, and Sir William Earle Welby is the present assignee, and his tenants are in possession of the whole of the said leasehold premises.

"And that, by decree dated January 20, 1702, under the hands and seals of Robert Hardwicke, William Chapman, Samuel Nicholls, Barsibus Sympson, Henery Rapier, Thomas Barber, John Shaw, William Thompson, Elias Heneage, Henry Bransby, and James Calvert, reciting that, by an inquisition taken at Louth on the 20th of January, before the said Robert Hardwicke, William Chapman, Samuel Nicholls, Barsibus Sympson, Henery Rapier, Thomas Barber, John Shaw, William Thompson, Elias Heneage, Henry Bransby, and James Calvert, by virtue of a commission under the great seal of England, bearing date at Westminster the 16th day of May then last past, to them and others, or to any four or more of them directed, for the due execution of a certain statute made in the high court of parliament, and holden at Westminster the twenty-seventh of October, 43 Elizabeth, entitled, 'An Act to redress the Misemployment of Lands, Goods, and Stocks of Money, theretofore given to charitable uses,' by and upon the oath of seventeen honest and lawful men of the said county, therein named, being duly returned, impannelled, and sworn, according to the said statute and commission, did find upon their said oaths—

"That king Edward VI. by his charter above-stated, founded a grammar school in Louth, consisting of one master or pedagogue, and one usher or subpedagogue, to continue

for ever: that his intention might have the better effect, he willed—

"That the said town should be incorporate, and that the warden and six assistants, inhabitants of the said town, should be incorporate and have perpetual succession, by the name of 'the Warden and Six Assistants of the Town of Louth, and Free School of King Edward the Sixth in Louth,' to purchase lands, &c. And, for the maintenance of the said school, the said king Edward VI. granted several messuages, &c. lying in (amongst other places) Louth; and willed, that the schoolmaster should have, of the issues of the revenues of the lands and tenements therein granted, twenty pounds per annum for his salary, and the usher ten pounds; and he further willed and declared, that the warden and six assistants, and their successors for ever, should, out of the issues, &c. of the said lands, &c. support, feed, and in and with all things maintain twelve poor people, to continue for ever, in manner therein mentioned. But, upon examination into the said matter, and by the oaths of divers witnesses, it appeared unto the said jurors, that the *greatest* of the lands given by king Edward VI. *had been and then were* let for less rent than the real worth thereof, *to the great detriment of the said school* and schoolmaster, and poor people particularly.

"One lease (inter alias) they found of sixty-seven acres of arable land, meadow and pasture, part of the said lands, leased by the warden and assistants of the town and school of Louth to *one Blanchard*, then in the possession of Thomas Holland of Louth, or his assignee, for the term of five hundred years, commencing at Lady-day, 1565, at the yearly rent of £1. 6*s.* 8*d.* the real worth of which then appeared to be £14. 8*s.* per annum. The said commissioners duly summoned the warden and six assistants, and their lessees, before them, and fully heard them and their counsel, and examined and considered the matters and things by the said inquisition found; and being fully satisfied that the said lands were

invested in and came to the said warden and six assistants, *in trust,* for the use of the schoolmaster, usher, and twelve poor people, and ought to have been leased at the true yearly value thereof. And that all the profits thereof ought to be paid for and towards the maintenance of the said schoolmasters and poor people.

"*And did adjudge,* order, and decree, that the said warden and six assistants, being a body corporate, should, out of the corporation lands before-mentioned, be answerable for, make good use, and pay so much to the present schoolmasters and poor people, as the same would have amounted to over and above the said reserved rent, if the said lands had been duly let to worth (inter alia).

" For the said lease let to one Blanchard, the sum of one hundred pounds to be paid and applied as therein mentioned. And the said commissioners did further adjudge, order, and decree, that the said leases so let to the damage of the said charity, be null and void; and that the said several lessees, within six months after notice thereof, deliver up their said leases to the said warden and six assistants of the town and free grammar school aforesaid, for the time being, to be by them cancelled, and that they should accordingly cancel the same."

Notwithstanding the above-stated decree, Holland, it seems, continued in the possession of the lands demised by the said lease, and assigned the same, in 1717, to Mrs. Welby, by way of mortgage; and in 1728, assigned the same to her absolutely. *But how Holland evaded the decree, cannot now be ascertained.* A search has been made in the proper office in Chancery, for twenty years subsequent to the date of the decree, and it does not appear that the same was ever reversed.

This is an important document, and the more so from its being imperfect; for it does not describe the land, the issues of the investigation, *nor whether the one hundred pounds were*

ever paid to the poor or to the school. But the present town clerk has informed me, that some of this property was recovered at the time of the inclosures, and that the field on which the Priory now stands, was part of it.

Yet even this visitation, stained as the escutcheon of the corporation must have been, did not bring them to hearty repentance and reformation. For, in the year 1728, the school rents, sore trials to the virtue of *that* corporation, having risen to above one hundred pounds per annum, probably quickened by the recent soundings of the commissioners, the corporation applied for direction as to the manner in which the increased rents were to be distributed. When it seems the court very naturally directed, that the rule of appropriation should remain unaltered. The only thing surprising in this application is, that it was not made a century earlier. For the property left by king Edward, which was soon duplicated by the generosity of some of the inhabitants, would, but for the wickedness of the Blanchards, Bradleys, and others, who seem to have been lords of the corporation, self-electing each other almost incessantly, have, long before 1728, risen to one hundred pounds per annum. But evil multiplies itself almost illimitably. The Blanchards filched the school rents and lands; the masters were, consequently, inadequately paid, perhaps therefore incompetent; the inhabitants lost the incalculable advantage of scholarship to their children; and the ignorance of the people connived at the malversations of the rulers.

Whether there were another corporation prior to the existence of the present, in Louth, is, I think, doubtful, though some incline to the opinion that there was; but that, either from misdemeanours in connection with the Lincolnshire rebellion, which Louth was so unfortunate as to favour, or from some other cause, it had been disfranchised. In the thirty-fifth year of Henry VIII. the following occurrence, for a time, signalized Louth:—"The 8th of May, one Lech, sometime

Baylie of Lowth,* who had killed Somerset, one of our heraulds of armes, at Dunbar, in Scotland, was drawn to Tyborne, and there hanged and quartered. And the 12th of June, Edward Lech, his brother, and with him a priest,† for the same fact, were likewise executed at Tyborne."—*Stow's Annales.*

The present seal of the corporation and school is subjoined, but delicacy would blush at an explanation. The age of hieroglyphics and cabalistic devices had passed away, and one of rough humour, often approaching the indelicate, had succeeded, of which style this is a specimen. It is verily a fine expression of moral sentiment, and whether selected by our former worthies or some symbol-maker for the king, it "spells a tale" which lightens into the very heart of the time to which it refers.

1786, August 2.—A law-suit, which had been instituted between the inhabitants and the corporation of Louth, to settle an old quarrel relative to the tolls which the corporation demanded for the causeways, was decided before judge Gould, in favour of the town, which had, in addition to its success, the satisfaction of having the corporation charged with the expenses of the trial, which trophy many of the tradesmen still celebrate.

Before we pass from this delicate subject, we may add, that all corporate bodies must shortly be tempered to the renovating spirit of the times. For, evil or good, it is certain that the self-elective power, the irresponsible authority, and the secret accounts of a corporation, are at war with the spirit of undeferring and indiscriminate investigation, which is fast becoming national, and which, from being the stronger, must eventually succeed. Hereditary power is

* Probably of one of the guilds.

† I cannot ascertain whether this priest, who had become homicide, was also of Louth, but in that year the Parish M.SS. have

"Item. For caryng a prieste presoner to Lyncoln, iij*s.* iiij*d.*"



The Abbey Seal.



The Corporation & Grammar School Seal.

Dean & Munday Lithog 40 Threadneedle St.

extremely dangerous, and is only safe where virtue is hereditary! or when power, which is much of the nature of quicksilver—fugitive, supremely sensitive, and slow of coalescence, is controlled by a greater amount of wisdom and worth.

But let the change be done legally, and with due regard to all parties. Let it be voluntary from within, the result of a self-moving virtue, coming forth in acts of spontaneous sacrifice to meet the enlarged temper and intelligence of the times, and not forced upon it from the gibes and logomachies of the inhabitants, who may be in danger of justifying hasty and unsound modes of retribution, when they remember how long they have been ciphers; and how long their forefathers in this town were annually obliged to buy, from former corporations, the liberty to trade and labour, or, in other words, to exist! Some have concluded, that this annual purchase of their freedom, to which the tradesmen of Louth were obliged to submit, is a proof of the town once having sent members to parliament. I rather think it to have been one of the old manorial customs of Louth, the lordship of which was not only a scourge to the inhabitants, but, it would seem, to many of the neighbouring villages and towns. For, in the time of Henry the Sixth, Carlton, then a considerable town, was annually in the habit of taking out the freedom of some of its inhabitants, at the court of Louth.

LIST OF WARDENS, WITH THE DATE OF THEIR ELECTION.

Lady-day, 5 Ed. VI. Lawrence Eresby, to Michaelmas, 1 Mary, two years and a half.

Michaelmas, 1 Mary, Thomas Bradley, to Michaelmas, 2 Mary.

The following were elected at Pentecost in each year.

1555 Arthur Gray
1556 John Chapman
1557 John Blancherd
1558 William Baillie

1559 William White
1560 William Browne
1561 Miles Graye
1562 Miles Graye
1563 Thomas Blancherd
1564 John Bradley
1565 William Kinge
1566 Gilbert Blancherd
1567 John Purevey
1568 William White
1569 Miles Graye
1570 Thomas Blancherd
1571 William Kinge
1572 John Purevey
1573 Gilbert Blancherd
1574 John Bradley
1575 William White
1576 Thomas Blancherd
1577 William Kinge
1578 Miles Graye
1579 Gilbert Blancherd
1580 William White
1581 John Bradley
1582 William Symcotes
1583 Thomas Broxolme
1584 Gilbert Blancherd, sen.
1585 Roger Stutte
1586 Thomas Bradley
1587 John Bradley, jun.
1588 Harbete Blancherd
1589 John Bradley, jun.
1590 John Bradley, sen.
1591 John Blancherd
1592 Roger Stutte
1593 Richard Blancherd
1594 Thomas Bradley
1595 Thomas Bradley
1596 John Blancherd
1597 Thomas Hutchinson
1598 Roger Stutte
1599 Richard Blancherd
1600 Richard Blancherd
Robt. Doughtye, clerk
1601 Thomas Bradley
1602 Thos. Bradley, deputy for George Allington
1603 Abraham Blancherd
1604 Abraham Blancherd
1605 William Gilbye
1606 John Stutte
1607 John Blancherd
1608 John Bradley
1609 Abraham Blancherd
1610 William Hardware
1611 John Blancherd
1612 Abraham Blancherd
1613 Bartholomew Parishe
1614 John Blancherd
1615 Sir Wm. Hansard, knt.
1616 Sir Wm. Hansard, knt.
1617 Edward Stainton
1618 Abraham Blancherd
1619 John Bradley
1620 William Hayward
1621 William Barker
1622 William Barker
1623 Bartholomew Parishe
1624 Edward Stainton
1625 John Northe
1626 John Bradley

1627 Robert Osney
1628 William West
1629 Stephen Browne
1630 William Barker
1631 Nathaniel Langley
1632 Edward Stainton
1633 Oliver Kilborne
1634 John North
1635 Edward Stainton
1636 John Wardale
1637 Nathaniel Langley
1638 Nathaniel Langley
1639 John Bradley
1640 John North
1641 Thomas Halton
1642 ———
1643 ———
1644 John North, sen.
1645 John Wardale
1646 Peter Bradley
1647 ———
1648 ———
1649 Griffith Price
1650 ———
1651 John North
1652 Peter Bradley
1653 ———
1654 John Tupholme
1655 John North
1656 John Tupholme
1657 George Bradley
1658 John West
1659 Brian Modd
1660 William Hardy
1661 John North
1662 George Bradley
John Barker
1663 Dymoke Walpole
1664 John West
1665 George Osney
1666 John Barker
1667 Brian Modd
1668 William Hardy
1669 John West
1670 William Fitzwilliam
1671 Christr. Saunderson
1672 George Saunderson
1673 Dymoke Walpole
1674 Brian Modd
1675 Charles Cracroft
1676 Edward Browne
1677 William Fitzwilliam
1678 Christr. Saunderson
1679 St. Leger Scrope
1680 Dymoke Walpole
1681 Robert Modd
1682 ———
1683 Edward Browne
1684 Charles Cracroft
1685 Charles Fitzwilliam
1686 Dymoke Walpole
1687 George Sanderson
1688 ———
1689 Thomas Hardy
1690 Charles Beaty
1691 ———
1692 Charles Fitzwilliam
1693 William Tupholme
1694 ———
1695 Anthony Hardy

1696 Thomas Hardy
1697 William Gabell
1698 Charles Beaty
1699 ———
1700 John Manby
1701 John Chapman
1702 ———
1703 ———
1704 George Johnson
1705 John Manby
1706 Samuel Townraw
1707 Dickinson Boys
1708 ———
1709 ———
1710 ———
1711 John Beaty
1712 John Manby
1713 Charles Beaty
1714 William Coulam
1715 ———
1716 Robert Kent
1717 Dickinson Boys
1718 John Smith, sen.
1719 Edward Ayscoghe
1720 Thomas Hardy
Francis Meres
1721 Francis Meres
1722 Samuel Townraw, sen.
1723 John Manby
1724 Joseph Chamberlayne
1725 Philip Neve
John Manby
1726 Robert Kent
1727 William Fox
1728 John Sheeles
1729 David Atkinson
1730 John Marshall
1731 Fitzwilliam White
1732 John Smith
1733 Samuel Townraw
1734 Robert Kent
1735 Robert Cracroft
1736 David Atkinson
1737 Edward Ayscoghe
1738 John Sheeles
1739 John Marshall
1740 Joseph Richardson
1741 Fitzwilliam White
1742 Robert Kent
1743 David Atkinson
1744 Robert Cracroft
1745 John Sheeles
1746 John Marshall
1747 Fitzwilliam White
1748 George Jolland
1749 Thomas Hardy, M.D.
1750 Robert Kent
1751 David Atkinson
1752 Robert Cracroft
1753 John Sheeles
1754 John Marshall
1755 George Jolland
1756 Thomas Hardy, M.D.
1757 Robert Kent
1758 David Atkinson
1759 John Cracroft
1760 Charles Clarke, M.D.
1761 Nicols. Wrigglesworth
1762 William Willerton
1763 Thomas Hardy, M.D.

1764 John Inett
1765 Frederic L'Oste
1766 David Atkinson
1767 Charles Clarke, M.D.
1768 Nicols. Wrigglesworth
1769 Thomas Hardy, M.D.
1770 John Andrews
1771 John Inett
1772 Frederic L'Oste
1773 William Petch
Thomas Hardy
Charles Clarke
1774 Nicols. Wrigglesworth
1775 Robert Lee
1776 Thomas Hardy, M.D.
Charles Clarke, M.D.
1777 John Inett
1778 Frederic L'Oste
1779 Charles Clarke, M.D.
1780 Nicols. Wrigglesworth
1781 John Robinson
1782 John Inett
1783 Frederic L'Oste
1784 William Petch
1785 Charles Clarke, M.D.
1786 Nicols. Wrigglesworth
1787 Robert Neve
1788 John Robinson
1789 John Inett
1790 Frederic L'Oste
1791 Nicols. Wrigglesworth
1792 Thomas Wilson
1793 Saml. Carter Pettener
1794 John Robinson
1795 Richard Codd
1796 Frederic L'Oste
1797 Nicols. Wrigglesworth
1798 Samuel Carter Pettener
1799 John Robinson
1800 John Maddison
1801 Richard Codd
1802 Gabriel Neve
1803 Samuel Carter Pettener
1804 Frederic L'Oste
1805 John Robinson
1806 Richard Codd
1807 William Wilson
1808 Samuel Carter Pettener
1809 Samuel Goe
1810 John Robinson
1811 Richard Codd
1812 William Wilson
1813 William King
1814 Samuel Carter Pettener
1815 Thos. Bentley Phillips
1816 David Lloyd
1817 William Wilson
1818 William King
1819 John Fytche
1820 Samuel Carter Pettener
1821 Thos. Bentley Phillips
1822 William Wilson
1823 William Allison
1824 John Fytche
1825 William King
1826 Samuel Carter Pettener
1827 Thos. Bentley Phillips
William Wilson
1828 William Wilson
1829 John Fytche

1830 John Fytche	1832 Henry Pye
1831 Grantham Hodgson	1833 John Fytche.

LIST OF TOWN CLERKS, WITH THE DATE OF THEIR ELECTION.

	Richard Walpole.
1720, March 10....	Samuel Townraw, the younger.
1761, May 9.	Thomas Knight.
1762, July 19......	Robert Lee.
1762, December 20..	George Jolland.
1773, May 1.	James Calvert, jointly with George Jolland.
1782, March 20.....	James Calvert.
1784, January 6.....	Thomas Phillips.
1804, July 16......	Richard Bellwood.
1824, June 1.	Frederic Lucas.

Since the above was written, a commission of inquiry has investigated the affairs of the corporation and school, and it has been found, that the separate annual income of this body is £972. 14*s.* 5*d.*; out of which, about £100. are paid according to the directions of the charters, £452. are disposed of in some nearly expired annuities, and the remaining £420. 1*s.* 9*d.* ought to be annually or otherwise expended in the best possible mode of advancing the interests of the inhabitants.

CHAP. IX.

The Civil Wars.

"An unnatural rebellion."—CLARENDON.

"The parliament of England, assisted by a great number of the people, who appeared and stuck to them faithfullest in defence of religion and their civil liberties, judging kingship, by long experience, to be a government unnecessary, burdensome, and dangerous, justly and magnanimously abolished it."—MILTON.

THAT compound of good and evil—the commonwealth of England, which was thus described by contemporaries whose violence and mistakes on this question are but too hereditary, had a portion of its army in Louth, in 1643, where it skirmished with Henderson and a hastily-got-up soldiery, headed by Sir Charles Bolles, Knt.; who, after sundry military manœuvres in the town, at length took sanctuary under one of the arches of a small bridge which spans the Lud, as it runs through Ramsgate. Here Sir Charles had leisure from fighting, if not from his fears, to moralize upon the times; and certainly philosophers are said to have studied in quite as unfriendly places, as that where Sir Charles Bolles sat upon one of the stones among the mud of a dirty little stream, which was not much clarified by the many side puddles,

dribbling from the dwellings of our proverbially dirty forefathers. But, hold; let us not dishonour the dead, ever remembering our school-day admonition, *nil de mortuis, &c.* Sir Charles was a most worthy man, *(see his Biography)* and one in trust with his majesty king Charles, who, after fifteen years' resistance to the wishes of his subjects, turned amongst them the dogs of civil wars, to finish his favourite demonstration of the "dyvyne ryghte of kynges." Be patient, gentle reader; we are not about to shock you with a defence of his murder and other follies (which every good man must abominate) by the commonwealth men, some of whom were spirits, in moral worth and might, as far above Charles, as he was above a beggar.

The issues of the skirmish in Louth were, as mostly, in favour of the commonwealth, which had certainly all the inspirations of courage on its side. How many of the inhabitants suffered on this occasion, I know not; and the following item would lead us to the agreeable persuasion that few lost their lives.

> "Three strangers, being souldgeres, was slain at a skirmish at Lowth, and was buryed. 1643."

After this game of war, the soldiers moved off to Winceby, where they dealt out to each other the hardest measures of the sword. On one of the previous evenings, tradition informs us, that the great genius of the commonwealth—Cromwell, who was then only colonel, slept in a house on the south side of the Market-place, in Louth. But tradition with its fragments and guesses, is slow at proof, and is, probably, no great favourite with the reader, who would ill excuse the author for inlaying his pages with half-told tales, which, though the life of poetry, are but the botch of history. The inclination of the popular mind in Louth was, I think, evidently to the party of Charles; but, whether from compassion towards his wretchedness, or from a conviction of his being the worthier cause, who could speak? but I think it

much more likely to have proceeded from a matter-of-course servility to the more influential of the inhabitants,* of whom the following are stated to have compensated the parliament with fines for their lack of services; at least, this is the sense in which I understand the notice, and it is a praise-worthy proof of their sincerity.

Residents in Louth who compounded for their estates during the Protectorate of Cromwell.

		£.	s.	d.
Bolle, Sir Charles, Knt. (and £27. per annum settled) - - -	Louth,	400	0	0
Burk, Thomas, Gent. - - - -	,,	60	0	0
Fairfax, Xpofer. Gent. - - - -	,,	170	0	0
Lockton, John, Esq. - - -	,,	570	0	0

The following is a copy of a valuable document, empowering Sir Charles Bolle to assist his majesty Charles I. by raising a troop of cavalry.

"A Comysion for Sir Charles Boles, Knt. to enterteyne fourscore horse and horsemen. 1643.

"CHARLES R.

"*Charles*, by the Grace of God, King of England, Scotland, ffrance, and Ireland, Defender of the Faith, &c.

"To our trusty and well-beloved Sir Charles Boles, Knt. greeting.

"Whereas, there are nowe, att and neere our city of London, greate forces leavying and moneys raysing by way of contribution and otherwise, toward the charge of raysing and mainteyning an army or forces, by order of our two houses of parliament, not only without our consent, but contrary to our severall express commandes, published by severall proclamations red and otherwise; and the said forces are actually

* This opinion is matured by the fact, that, when Charles, in 1642-3, drew up his noted list of Lincolnshire rebels—men who were to be excepted from his pardon, no one of the inhabitants of Louth was named. —*See the Account.*

in soe much forwardnes, as there are divers horsemen dayly exercised and trayned in ffinsbury feilds, and elswhere about London; which army and forces, what effect and consequences they may produce, yf timely care be not had, we know not.

"And therefore, for the defence of our royall person, the two houses of parliament, the protestant religion, the lawes of the land, the libertie and propriety of the subject, and priviledges of parliament, we have present occasion to have in readines divers troopes of horse and horsemen, well armed and furnished with all things necessarie for such our service, to bee imployed for those purposes, in such sort as we, under our royall hand and seale, shall direct in due form of lawe. We, trusting to your fidelity, diligence, and dexterity in such affaires, and intending to imploy you for such our service, according to such directions as wee shall so give unto you:—We, by theis presants, will and require you, and do give unto you full power and authoritie, for us and in our name, and for our service as aforesaid, to impress, raise, enroll, and reteyne one troope of fourscore horse and horsemen, well furnished and armed as aforesaid, (officers therein comprised) wheresoever you shall be able, within this our kingdome of England or division of Wales, who will willingly and voluntarily serve us as aforesaide, for such wages and enterteynement by the moneth, weeke, or day, or for a longer or shorter time, as you on our behalf and they shall agree; and whatsoever you shall doe herein for us and on our behalf, wee doe promise and undertake to allowe of and performe. And further, doe give unto you full power and authoritie, as capten, them to command, arme, discipline, trayne, and order in warlike manner; and, with all possible expedition, to conduct unto such place as shall be directed either by us, or by the generall or lieutenant-generall of our forces. Willing and commanding all officers and soldiers which, by virtue hereof, you shall reteyne, you to obey, and readily to

receive and accomplish your directions, commandement, and sumons, in all thinges hereto apperteyning or necessarie to bee donn. As also all mayors, sherriffes, justices of peace, comissioners of array, and all other our officers and loveing subjects, to bee ayding and assisting herein, both unto you and to all such officers or other persons whome you shall appoint under your hand and seale, for the furthering and advancement of this our especiall service, for which these shalbee to you and to them and every of them, a sufficient warrant. *In witness* whereof, wee have caused theis our letters to be made patente. Witness ourself att Yorke, the first day of August, in the eighteenth yeare of our reigne.

"P ipm regem ppria manu signat.

"WILLYS."

To this we have to add, on the other hand, the sentiments of the republicans, to which we are happy to be able to do justice, by quoting a paper relative to the part which the parliament required the inhabitants of Louth to act at that unfortunate period, with the views which prompted them to support the war. Its insertion will also serve to convince those whose mistake it has been only to read authors on the royal side, that the sword was not drawn against the king exclusively by men of desperate fortunes. A slight reading of even Clarendon will convince an honest mind, that though the murder of Charles was rather the effect of a generous abhorrence of tyranny, the result of an unmanageable enthusiasm for liberty, which had been every where glutted with success, than the deliberate wickedness of the parliament, yet that it fought for and with the main body of the people, against the hired forces of the king.

"*A valuable Document relative to the History of Louth during the Commonwealth.*

"Upon serious and due consideration, wee doe hereby authorise you, whose names are hereunder written, gentlemen of the parts of Lindsey, in the county of Lincolne, to unite

and conjoyne yourselves in arms, according to the tenour of a writing, intituled, 'the *Remonstrance* and Protestation of the Gentry and Comonaltie of the countie of Lincolne, shewing the reasons why they take upp Arms, and their *Resolutions* thereuppon,' as followeth, viz.—

"It is manifestly known, how great the oppressions, injuries, insolencies, and plundrings are, that those malitious fforraigners, malignants, papists, and traytors, who call themselves the king's armye, have and doe act upon the people of this kingdome, borne to the liberties and fruition of there own lawes and ffreedoms. *Wherby* not onlie our religion is in all likelihood to be altered to *poperie*, and all our juste liberties to be invaded and overthrowne, but our estates absolutely ruined. Wee, therefore, being trulie sensible of the kingdom's and our owne danger, have *associated* ourselves, and taken upp arms, with a full purpose and *Resolution* to prosecute the enimyes of our religion and country; and doe hereby sollemnlie covenant and protest, before God and one with another, that we will unanimouselie sacrifice oure lives and hazard our fortunes, for the defence of the kinge and the parliament, in this religious and just quarrell. And continue our *Resolutions*, until this which is called the kinge's armie be dissolved. Unless we shall be commanded by both houses of parliament to the contrarie. And further, we desire you and the rest of the true subjects of this kingdome, whoo are likelie to be *sharers* in those miseries and insolencies, to joyne with us in this association and covenant. Which remonstrance, protestation, and covenant, and allsoe certaine articles bearing date the 12th day of June, 1643, to us likewise represented, wee doe hereby fully approve, and authorise you fully to prosecute accordinge to the tenour, true meaning, and intent therof, * * * * particular with your persons and fortunes. And further, to perswade and require all others who will approve themselves lovers of the true religion and the privilidge of the subiects of this kingdome, to

ingage themselves in the said covenant and association with yow.

"To which purpose yow, or any three or two of yow, are herebie authorised to tender the said Remonstrance and Protestation to all persons by yow adjudged fitt and meete to take the same, to be by them affirmed and assumed with a sollemne oath, in the presence of Almightie God. And upon the refusal of any person or persons adjudged meet as aforesaid, to returne their names, qualities, and estates to us or some of us, with convenient speed; and for the due execution of the premises, this shall be yowr commission.

"Dated at Lincolne, the 12th day of June, 1643.

"F. Willughbye.
John Hotham.
Edw. Ayscoughe.
Jo. Broxolm.

"LOUTH SESSIONS.

"Sir John South.
Thomas Ayscogh, esq.
Nicholas Smith, gen.
Barnaby Doughteel.
The Warden of Louth.
George Langton, gen.
John Hutchinson, gen.
Willm. Wolley, gen.
Nicholas Gedney, gen.
Edw. Doughty, gen.
John Hopkinson, gen.
Rich. ffilkin, gen.
ffrancis Tooley, gen.
Edmund Dandy, gen.
John Boswell, gen.
Chr. Clarke, gen.

"HORNCASTLE SESSIONS.

"Henry Massingberd, esq.
Rutland Snowden, esq.
Thoms. Wellcome, esq.
John Sheffiels, esq.
Willm. Godfrey, esq.
Chr. Hudson, esq.
Robt. Sherard, gent.
Robt. Thornell, gent.
Robt. Manby, gent.
Willm. Luddington, gen.
Robt. Cresswell, gen.
Robt. Stone, gen.
Willm. Emerson, gen.
John fessopp, esq.
ffrancis Mussendine, esq.
Willm. Whitchott, gen.

"LOUTH SESSIONS.

"*Committee added by Letter from the Committee.*

"Willm. Fitzwilliam, esq.	Peter Millington, gen.
George Ellis, esq.	Peter Bradley, gent.
John Prescodi, gen.	Nathanyell Heaton, gent.
Charles ———, gen.	Martin Browne, gent.
John Asterby, gen.	John Caborne, gen."
Anthony Palmer, gen.	

CHAP. X.

The Dissatisfaction of the Parish,

In 1686.

THE maladministration of church affairs seems to have produced considerable discontent about 1686, when the indignant inhabitants came to the following resolution:—

"July 29, 1686. Memorand. It was then unanimously agreed upon by us, whose names are hereunto subscribed, after some serious consideration had of the greate abuses put upon the towne, relatinge to the reparations of the church and the greate wages allowed for the carpenters' worke. Wee therefore thinke convenient to allow carpenters eighteen pence a day, and noe other allowance for mornyng draughts. And masons and bricklayers to be allowed the same. And then laborers twelve pence and finde themselfes. And the church wardens are to give public notice when there is any extraordinary occasion about the repairing of the church, to the intent that the warden and the rest of the inhabitants may give them a meetinge, to consulte to take the best course and method to make good such reparations.

(Signed) "DYMOKE WALPOLE."
and thirteen others.

It would seem that all endowed bodies, even to churchwardens, when rendered independent of the people either by

power or money legally exacted, almost inevitably corrupt. While St. James's was supported by voluntary monies, no recorded instances of this kind occur, for the plain reason—that the parishioners had in their own hands a corrective to all extravagance. But the people, in those days at least, appear to have better understood these things. For, when their support of the church became a legal duty, they seem to have considered it also a duty to see that the property of the church was fairly appropriated. In similar feelings, I judge, originated—

"*A note of all thyngs* to be enquired of by the holle Parische of Lowth, at the accompte upon Lawsonday every yeere, as is followynge:—

"1. ffirst to take accompt of the churchwardens.

"2. Item. to se certaine implements in the clark's charge, contened in a bill indented.

"3. Item. To enquire of all thyngs belongynge to the communion table, whether there be on communion cupe pcell gilt, weynge xv ownces wantynge the half qrter, also on whyte comunyon cupe of silver, in weight x ownces and iij qrtrs.

"4. Item. To enquire of all other thynges petnynge to the churche.

"5. Item. Whether there be ij bibles, a greater and a lesse.

"6. Item. ij bookes named Erasmus paraphrases of on volume.

"7. Item. on booke called Beacons pestells, of a small volume.

"8. Item. To se the clarckes boocke of cristenynges, weddynges, and burialls, and to confere it with the Regester, that no name be left unwritten, upon payne to forfeit and pay to the poore man's box, for every defalte omytted by the said clarcke, xij*d.*; also to take the licke forfeture of the keper of the regester booke, for every name omytted by his negligence."

CHAP. XI.

The Grammar School.

"——————— patriæ pietatis imago."

Before the Reformation, an event alike auspicious to religion, liberty, and science, public schools were few, and pitifully inadequate to the national necessity. For the important work of instructing the young, however vast and intelligible its results on generations, was either left to the accidental aid of unfortunate scholars, or to the notoriously mercenary, and therefore incompetent, pedagogues, or indiscriminately abandoned to the monks, who were generally the "genii loci," presiding over all movements, and who, besides being chief physicians, counsellors, and husbandmen of the neighbourhood, peculiarly claimed the oversight of education, on which they expended their best cares to bring up the youth in devout admiration of mystery, as the best imaginable basis for that character which they intended to superinduce. For, instead of educating the "thousand and one" properties of human nature, all of which need, though seldom receive

training, the clergy of *that day* only educated the credulity of their pupils. Hence, among the few monstrous school-books, which have escaped the chances of fire, and the services of the kitchen and counter, I have sometimes met with legends, whose grave-faced and unintended folly has surpassed that of fables. And, among the better class, "The Dyvyne Dogmas off Noombers," "The Ryghte Usefull Buke of Natyvytys," "The Soore Waie to finde owte Hereticks," and now and then some frightful folio on that most confounding (to children) part of grammar—"Harmonie," ornamented with many a miracle, which the quaint and demure lads of those times would have laughed to scorn, but for the interspersion of sainted names, at which they were taught to count beads, and cross their wondering faces.

There is reason to believe, that the school at the abbey had shared in the general decline of the Cistercians there. But there was another in the town, which, during the days of Henry the Seventh, as also of his sturdy successor, was probably kept in the nave part of Saint Mary's chapel, a custom not uncommon previous to the days of Edward the Sixth, when the divorce had not been obtained of the religious part of our education, from its commercial; an achievment which the Cyclopic philosophy of the present day, considers a sort of cope-stone to its intellectual wonders, from which man may date his advance to a new species of dogmatizing infidelity—the birth of a new progeny of vices, refined beyond all precedent.

It is probably in relation to this school, that the following note occurs, in 1535, in the Parish M.SS.

"It is agreeade by Parishe, that Mr. John Godeall, Scolemaster of Gramer, shall have yerely towards hys lyfvyng and wages, xls.; that is to say, x*s*. of oure lady gild, vi*s*. viij*d*. of the pewe whiche he nowe hathe, xii*s*. iii*d*. of Sainct Mighell light, v*s*. off Corpus Xti. gild, and v*s*. of Sainct Peter gild."

So it continued till the dissolution of the aforesaid guilds, and in 1552, king Edward, at the petition of the inhabitants of Louth and one Richard Gooderick, esq., established the present grammar school by charter, and made it the foundling of the corporation, who were by the same charter instituted; and both were dowried from the spoils of the late guilds in Louth, as well as from the guild of the Blessed Mary, in Grainthorpe. Under the article "Corporation," may be seen a list of the lands which king Edward left to this school, and which it appears were 349A. 1R. 20P. In addition to these, from a kind of terrier, there is an account of what lands the school possessed in the time of Elizabeth, which consisted, first and principally, of those given by king Edward; and secondly, some which were added by several benevolent individuals, whose names I am happy to have the present opportunity of checking on their way to oblivion, with the hope, that such of the inhabitants as receive benefit from the school, and the masters especially, may often think of them with gratitude, if it be no longer the custom to manifest that gratitude by instituting an obit or chaunting a mass. The persons who claim this remembrance were, among others, the following:—several of the name of Tailor, whose gifts were then rented by John Bradley, Walter Fiswick, and others, invested with the corporation, and had the name of Tailor's Lands. Their annual value was liiij*s.* iiij*d.*

Arthur Gray left a cottage and land in Westgate, to the annual value of xvi*s.*

John Taylor, by his last will, left to the school, lands in Grainthorpe, whose annual value was viii*s.* iiii*d.*

William Fiswick left, by his last will, to the warden and assistants, for the school, lands in Skidbrooke, whose rental then was v*s.*

Lawrence Eresby, esq. left lands to the same purpose, to the annual value of xvi*l.* v*s.* iiii*d.*

Richard Hardie left lands in Theddlethorpe, to the annual amount of x*li.* xis.

The original intention of the founder, was plainly that the school should be perfectly *gratuitous,* and for grammar learning; and, with very generous forecast, the masters are sufficiently remunerated, and would perhaps have been lavishly so, if the school endowments had not been benevolently edged on occasions, when the income was thought, by some officious "assistant," either to exceed the master's worth, or too great to continue a motive to the diligent discharge of pedagogical duties.

It is difficult to separate the history of the school from that of the corporation, which, from being its guardian, has always been identified with all its changes; a circumstance which must here apologize for some little repetition. In 1609, there was a law-suit between the masters of the school and the wardens of the poor, which involved the town in considerable expenses, the blame of which, so far as I can infer from the Parish M.SS., belongs to the former, who, perhaps tempted by the wickedness of others, were guilty of clipping the coin which belonged to the poor, or, in other words, of keeping back a part of the fourth which has ever been allotted to the bedes-people. Little is known further of the school than the incidental mention of the masters, during that century. But, at its close, there appears to have been a sort of pitched battle between the schoolmasters—Miles Hodgson and William Steward—and the corporation, who, having grossly forgotten the end of its existence and withheld the school-rents, was censured and fined nearly six hundred pounds, which were to be paid from the corporation estates. In the second year of queen Anne, the school again obtained verdict against the corporation, which, for the transgressions of some of its former members, was fined one hundred pounds.

Probably the best account I can give of the *ratio vitæ* of the school, will be to refer to the syllabus of the studies for

the last year, which will convince all of its superiority, except perhaps those sublimely arrogant arch politicians of the present day, who never, in their own eyes, appear more enamouring than when "despising the classics," a knowledge of which is no one of their crimes.

The present school-room is comparatively modern, having existed only since 1766. The first place used by the school, was Saint Mary's chapel; but at what time it was removed, and how many successions of buildings have stood on the present site, does not appear. The present superscription on a small convex tabular pedestal, mounted by a ludicrous statue of the founder, cost about six pounds. I subjoin a copy of it, and had at first thought to add a translation; but, lest I should deprive the diminutive gentlemen of the lowest form, of the honour of translating it to their gratified parents, in the holidays, as a proof of their progress in Latin, I refrain.

"Post dissoluta cænobia Edvardus 6 primo regni anno (quum ad rem literariam exornandam rex factus) hoc olim cubiculum sacrificorum in ludum literarium convertit et ad petitionem Richardi Gooderick Armigeri Regiæ Mti. a proventibus annuis (quem ad hanc rem incitavit frater uterinus Johannes Bradley Armiger incola hujus villæ) eundem possessionibus ampliss. dotavit. agris scil. Fraternitatis Trinitatis, Fraternitatis Dominæ Nostræ, et Sacelli cantorum Johannes de Louth. Hâc piâ benignitate se musarum et patriæ patrem jam puer exhibebat.

"Denuo ædificatum est A.D. 1766."

To this may here be introduced with propriety a copy of some moderate Latin lines, which are descriptive of the praises of Lawrence Eresby, who was truly a benefactor to the school.

The following lines are inscribed on a brass plate in the library of the free school:—

"Lawrence Eresby was the first Warden of the Town of Louth, and of the Free Grammar School of king Edward 6,

in Louth, from the day of his appointment by charter, Sept. 21st, 1552, to the feast of Pentecost, 1553.

"Optime Laurenti te nos Ersbæe caremus
Nam pius et sapiens et moderatus eras;
Officio plenus, morum gravitate verendus,
Charus eras patriæ, patria chara tibi.
Te schola Louthensis patronum læta fatetur,
Lincolnense solum te periisse dolet.
Quanquam non periit, poterit nec tanta perire
Integritas, cujus laus sine fine manet."

A List of the Masters of the Grammar School, so far as they can be ascertained.

HEAD-MASTERS.	UNDER-MASTERS.
5 Edw. VI. John Goodall,* appointed by the royal charter, died xix die Aug. 1576.	5 Edw. VI. Roger Bonus, appointed by the royal charter.
1587 —— Fynnemore.	1587 Richard Odlyn.
1605 —— Smith.	1605 —— Gram.
	1605-6 —— Tonge.
1641–1656 Wm. Walker, B.D.	1641 William Skelton.
1657 William Skelton.	1657-8 ———
1676–1681 —— Babb.	1676–1681 —— Kilborn.
1685 —— Brown.	1685 —— Wetherall.
1700 Miles Hodgson.	1701 William Steward.
1703 Laurence Echard.	
1720, Nov. 12, Jno. Escholme, B.A. Trin. Coll. Camb.	1723, Aug. 24, Jos. L'Oste.
—— John Wadison.	

* This ludimagister, as he is called in the Register, is variously named *Goddall, Goodall*, and *Godeall*, nor do I know which was his right appellation; for, being a little more significant than surnames commonly are, each might be applicable to him in some particular respect. The last is certainly most appropriate for a schoolmaster.

HEAD-MASTERS.	UNDER-MASTERS.
1766 John Emeris.	—— William Stopford.
1796, July 1, Thomas Orme, D.D.*	
1814, Nov. 4, John Waite, M.A. St. John's Coll. Camb.	1818, Jan. 6, Thomas Aquila Dale, late of St. John's Coll. Camb.

* A very neat epitaph of this gentleman was composed by the present head-master, and is here inserted. It has the advantage of being written by one who knew intimately his predecessor.

"Subter hoc Altare conduntur Reliquiæ
Viri Reverendi THOMÆ ORME, S:T:P. A:S:S.
Hujus Ecclesiæ Præbendarii, necnon de Barholm in Com: Lincoln: Vicarii;
Scholæ apud Oakhamenses per duodeviginti,
Deinceps Regiæ apud Luddenses per totidem annos,
Archididascali;
Qui Coll: Div: Johan: apud Cantabrigienses olim Alumnus,
Cursu Philosophiæ Literarumque humaniorum Academico non sine honore peracto,
Ad Juvenes instituendos exinde se contulit;
In quam vitæ rationem,
Summâ cum suâ laude, et magnâ Discipulorum utilitate,
Ad diem usque supremum totus incumbebat.
Vir omni Doctrinâ, Pietate, Modestiâ atque Urbanitate ornatus,
Literis tum Latinis, tum Græcis inter primos eruditus,
In studiis Juvenum promovendis, eo Ingenii Lepore, eâ Morum Suavitate utebatur,
Ut Alumnorum mentes animosque,
Ad literas reconditiores et bonas artes colendas,
Magistri amore potiùs quàm auctoritate alliceret.
Quarum Præceptoris ornatissimi Virtutum haud immemores
Alumni, tam Oakhamenses quam Luddenses, hoc Marmor posuêre,
Ut grati animi munere defungantur,
Et perpetua conserventur memoria Laudes
Viri admodum colendi,
Qui subita tandem morte correptus,
Discipulis bonisque omnibus flebilis occidit,
Oct. XX, M,DCCC,XIV,
Annum agens septuagesimum."

"The grammar school of Louth has furnished a great proportion of the successful candidates for scholarships and fellowships appropriated to the county and diocess of Lincoln, in the university of Oxford, for the last sixty years; and four natives of Louth are at present fellows of Lincoln, of Magdalen College, and of Corpus Christi."

If our forefathers had possessed similar scholastic advantages in their little or even great towns, the destiny of England, Europe, and probably man, would have been essentially changed. The sciences of magic, alchymy, and astrology, once the only fine arts in which the studious went fathoms below any rational sounding, and at which the vulgar alternately trembled and admired, would have never had their monopoly. If the schoolmaster had gone abroad, never would the name of Aristotle have tyrannised, who, in natural history and physics, after all the honours which universities and churches put upon him, enough to have divided among a hundred names and left them all covered with renown, was

"Sed argutos inter strepere anser olores."

—This goose among his betters, a mighty word-monger, a tilter with vast abstractions which often deceived him, would have never deceived others by their gorgeous images and the general darkness in which they were shown, if the school, simple and slow working as it appears, had stood where the monastery did. But, unfortunately for states, they have either begun their systems of vigorous and general education too late, or have made them so sectarian as to exclude all liberty of sentiment or diversity of practice.

It is frequently discussed whether the school, if more commercialised, would be a greater blessing to Louth. To some it doubtless would; to others the loss of its bays would be as evident an injury. If the inhabitants are anxious for a gratuitous commercial education, it would not be difficult to provide one from voluntary contribution, which might be aided by a part of the corporation property, if available for

such an investment. But it is not from the moral influence of the classics, which we consider to be grossly pernicious, sufferable only when counteracted by purer studies, that we are reluctant to think of the destruction of grammar schools; nor because we regard them as the only or the best models of that taste, which will ever be dictated by the first productions of the human mind; in which however the ancients have nothing from Hesiod and downwards to approach our own stores. For who among the ancients were the equals of Shakspeare, Burns, or Byron? Which of the groves ever heard the voice of Bacons or a Locke? Who of the star-gazing philosophers of the Archipelago made man feel the sweet influence of the pleiades like Newton? Into what a tyro does Archimedes sink beside Watt? and Pliny would be lost among a score whom we could name. Which of the philippicks, whether Roman or Greek, would bear comparison with the solemn magnificence of Eliot, or with the pure and kingly eloquence of Lord Chatham, or with the whirlwind-like oratory of Burke? Not to mention the greatest soul of all—Milton, whose prose was fit for a cherub or one risen from the dead, and whose poetry, the produce in him of an instinct for the sublime, contains thought, imagery, and plot, as far outwinging the Grecian nine or the Mantuan muse, as the eagle, melting into light, does the scuttling sparrow. To which we might add, what is improperly called, the Christian priesthood, which, in this isle alone, has produced a succession of brilliant minds, as much above the average of the ancient literati, as in character they are also superior to the knavish rabble who officiated at the pagan altars; and who, instead of devoting themselves to the tuition and relief of mankind, employed their more than mortal power to torture it, and with their surly oracles and screaming birds, viscera, arrows, ideots, and mad women ycleped priestesses, washed their altars in innocent blood, and filled their temples and groves with prodigious crimes, at whose sight nature beat her breast in

anguish, while poets applauded the mirth, and the miscreant gods laughed at the morals of mankind.

While our own literature exists, the study of the classics can never be defended as furnishing the *only* models of a perfect taste. But, as furnishing the only key to that region where, among broken sculptures, silent temples, and slaves, sleeps the knowledge of man in some of the most instructive and whimsical chapters of his history,—as investing the possessor with a talisman which resuscitates nations long extinct, and which enables him again to map and people the desert, and track the history of the species through one of the most brilliant yet melancholy parts of its progress,—as serving to abate the pride of scholarship or the vaunting of present science, which, on the Grecian or Roman page, may perceive that they are only reaping what others had sown,—as opening a journal of one, and that the most busy, half of the world, where, for a thousand years, bright souls now forgotten registered among the rubbish of squabbling gods and lascivious goddesses, imaginary beings of a world suitably ridiculous, together with the blaterations of paganism, many a precious paragraph of truth, and many a happy stroke of genius,—as illustrative of the mental greatness of men, some few of whom trained themselves to an astonishing height in the most difficult of the earthly virtues, at a time when physical power, virtue's least friend, was predominant and the test of all things; in short, as the universal languages of the mental world, which custom and accident have canonized, and by which they have established a brotherhood among the intellectual, the classics will and must be studied. And with all the real or supposed evils of endowed schools, they will always produce the greatest number of men who are to make Roman and Grecian literature fashionable by their own profound attainments in it, or by the grace and effect with which they turn it to the ordinary purposes of society.

Let no one, who has been so unfortunate as to acquire a

strong aversion to classical learning, take advantage from the preceding remarks, to suppose that their author considers it of little worth. For it is so much gained in the history of man, a foundation on which modern time has built all that it possesses. It is so much of the bitter tillage of experience done, and which, from requiring several thousand years and more millions of souls to accomplish it, would make it a curse indeed, to have it to repeat. Grecian history is the first lesson-book for nations; and the incalculable advantages resulting from its study, may be more felt a thousand years hence, and the obligations of mankind to the poor ill-requited monks better understood.

We conclude with a tabular view of the numbers of the free and other scholars, half-yearly, since the accession of the Rev. J. Waite, the present master.

	Free.	Not Free.
1814, October,	11 ..	11
1815, January,	23 ..	33
July, - -	21 ..	34
1816, January,	25 ..	39
July, - -	30 ..	42
1817, January,	31 ..	40
July, - -	34 ..	48
1818, January,	30 ..	43
July, - -	33 ..	47
1819, January,	32 ..	47
July, - -	35 ..	46
1820, January,	35 ..	44
July, - -	38 ..	46
1821, January,	42 ..	47
July, - -	38 ..	43
1822, January,	39 ..	38
July, - -	39 ..	37
1823, January,	41 ..	39
July, - -	41 ..	40
1824, January,	41 ..	40
July, - -	40 ..	33
1825, January,	41 ..	31
July, - -	41 ..	38
1826, January,	40 ..	40
July, - -	43 ..	40
1827, January,	46 ..	44
July, - -	41 ..	39
1828, January,	49 ..	48
July, - -	54 ..	48
1829, January,	54 ..	48
July, - -	60 ..	56
1830, January,	56 ..	55
July, - -	47 ..	56
1831, January,	47 ..	52
July, - -	44 ..	50
1832, January,	39 ..	49
July, - -	41 ..	50

CHAP. XII.

The Free School of Dr. Mapletoft.

Dr. Mapletoft, dean of Ely, from the natural gratitude which we feel to the instruments which first set us off in the course of knowledge, fortune, or fame, endowed a school in Louth, with all his lands in Saltfleetby. The codicil of his will, which so appropriated his estate, bears date Aug. 17, 1677. And the intentions of it were "for the maintenance of one fit person, to teach the scholars there *to read, to learn them their catechism and instruct them in it, to write, to cast accounts, and to teach them their accidence, and to make them fit for the grammar school,* according to the rules or orders which he or his executors should prescribe." This is the declaration of his intention at North Thoresby, where he founded a similar school; and his direction, in reference to his Louth school, was "to teach the children there in like manner as in his gift to North Thoresby, *per omnia.*"

The executors of the will of the dean, gave a schoolhouse (with a large garden) which formerly stood where the present

does, in Padehole. They transferred the power of the property and school to trustees, who are successively renewable when their number is reduced to three.

The property with which the dean endowed his schools, is about thirty-six acres of land, an annual rental at Manby, and the schoolhouse and garden in Padehole or Northgate. As the value of which varies, so does the number of free scholars, under the discretion of the guardians of the school. Of the excellence of the institution I cannot speak too highly, more especially as it opens to those young aspirants of knowledge, who are often born* from poverty a *free* way to learning, through the grammar school, for which it is intended to prepare them. Thus, in Louth, by the generosity of king Edward and dean Mapletoft, a thorough classical education, from the starting-post of declension to the scholar's "otium cum dignitate" of learning, may be obtained *free!*

"O fortunatos nimium, bona si sua nôrent."

The following are the directions for the master, copied from the first trust-deed, with which I have been obliged by one of the present trustees.

> "Rules and Orders to be observed and kept by such schoolmaster, or such other person or persons, as should hereafter be elected and chosen to teach scholars in the Petit Free School, which was intended to be founded and erected in Louth, in the county of Lincoln, by Doctor Robert Mapletoft, deceased, and then confirmed by Doctor John Mapletoft and Peter Mapletoft, according to the purport of the indenture thereunto annexed.

"*Imprimis.* That every person that should be elected schoolmaster or teach young scholars there, should be at the school every morning, upon every teaching day, between the hours of seven and eight, from the first day of March to the

* "Bonæ mentis soror paupertas."—*Apul.*

first day of November, yearly; and from the first day of November to the first day of March, between the hours of eight and nine in the morning, executing his duty and office of teaching scholars until eleven of the clock, and might then depart; and should return thither at or before one of the clock every day, and there continue until five of the clock every day, from the first day of March until the first day of November; and until four of the clock, from the first day of November until the first day of March.

"Item. That the said schoolmaster or such person as should teach young scholars there, should take special care, in the first place, to teach his scholars to spell, and then to read the Psalter and Bible. And then should teach them the Accidence, and thoroughly instruct them, to the best of his power, in all the rudiments thereof, to fit them for the grammar school. And likewise teach them to write, to cast accompts, to make them more capable to be put forth as apprentices to any trade, if their parents or friends be so minded.

"Item. That the said schoolmaster or teacher of young scholars there, should, every Saturday, teach and instruct his scholars in the Church Catechism, and teach them to say the Lord's Prayer, the Creed, and the Ten Commandments, and the rest of the Church Catechism, without books; as also endeavour to make them understand the plain sense and meaning of the same.

"Item. That the said schoolmaster or other person teaching scholars as aforesaid, should, every Saturday, give his scholars a strict charge to be at church every Sunday in the forenoon and afternoon, and that they diligently attend the prayers and sermons, and behave themselves there with reverence and decency, and should also take care that the same be so done accordingly.

"Item. That he should break up school but ten days before Christmas, and return thither on Plough Monday. And

but the Wednesday before Easter, and the Wednesday before Pentecost, and return the Monday seven-night after either of the said days of breaking up school respectively.

"Item. That the said schoolmaster should not be absent from the said school, at any time, other than Sundays or holidays, and time of breaking up as aforesaid, except hindered by sickness, or permitted by licence of the trustees mentioned in the indenture thereunto annexed, or the major part of them; and in that case of licence, not above three weeks in one year.

"Item. That such schoolmaster or teacher as aforesaid, should, from time to time, teach such and so many children born in Louth aforesaid, as the said trustees or the greater number of them, their heirs and assigns or the greater number of them, shall think fit."

The want of documents, occasioned partly by the insignificant income, prevents the addition of any thing to this article, beyond the names of the following masters.

Thomas Espin, F.S.A., Died Dec. 1822. *See his Memoir.*

William Espin, Resigned.

Alexander T. Rogers, Present Master.

CHAP. XIII.

The History of the Poor in Louth.

" ——— miserum est aliena vivere quadra."

The Scriptures state, that "the poor shall never cease from the land," a sentiment as philosophical as prophetic. For the love of acquisition with which some men are born, and which every thing serves to educate,—and the as natural incapacity to amass or keep, by which others are distinguished, leaving out the immense system of contingencies commonly called fortune, necessarily make a few rich and many poor. And it would be an historic injustice to omit altogether the course of their poverty, in which perhaps there may have been as many beautiful characters

"born to blush unseen,"

and certainly more instances of moral courage and patient bearing, than among the rich.

The poor have particular reason to bless Christianity; no class have risen so substantially under its auspices; and the very errors of some of its professors, who have mistaken one of its virtues—almsgiving, for the whole, have yet afforded the

poor a much more ample, if not permanent, subsistence, than the celebrated poor laws of Elizabeth. It is not the least of the redeeming virtues of the catholic priesthood, to whom we would scorn an act of historical injustice, merely because the literary fashion of every sciolist has been to garb them with all the conceivable vices of humanity. Bad enough I admit many of them were, but this solitary virtue—charity towards the poor, never forsook the gates of the monastery, where the all-seeing sun, for four or five hundred years, beheld the poor, the unfortunate, the fugitive, and the cripple, take not crumbs, but plenty, from the golden hand of benevolence.

The antiquary would say—alas, how deteriorate the times! for the houses which a nation's poor were accustomed to regard as the dwellings of mercy, are now left solitary to the screams and chauntings of the night birds, or to ruin the janitor of most of those fine old buildings, where a thousand precious things of history sleep for ever, or in some cases, "a guard is on duty at the very gate where, in times long past, the poor were daily fed," as is said of Pernambuco.

But let no person mistake my condolence with the poor for an indefinite sympathy with all who become chargeable to our parishes. Blackstone said that, in the time of Alfred, there were no persons idle, consequently, none but the impotent that needed relief. This is a definition of the worthy poor, to whom national law has given what men call an imperfect right, and Christianity perfects the claim. Edward VI. well defined the poor when he royally chartered the hospitals of Christ and Saint Thomas for the relief of the impotent, and Bridewell for the cure and employment of the ragged regiment of *able* and *unwilling* vagrants.

The manner in which the poor of Louth were supported, previous to the dissolution of the religious houses, was voluntary. A box in the porch of the church, called the "poor man's box,"—a barefooted and wooden-girdled monk,

beseeching the passers to remember "Christ's poor,"— a sermon forcibly expounding the duties of charity, interspersed with false promises of everlasting forgiveness to the largest donors,—a notorious sinner clamoured against by conscience and the priests on his death-bed,—and now and then a genuinely benevolent abbot dying without friends,—were some of the instruments with which the poor man's hutch or save-all was supplied. Nor was this all; distant journies of begging were undertaken by the more zealous brethren of the convent, in behalf of the needy; and the halls of the rich and noble as often opened to the monk, the representative of, as to the poor man himself. This was only a part of their eleemosynary virtue; for, into their own habitations they took a few who had greater need or more claim, and supported them entirely from their own lands, and by their own labour. So did the guild of the Holy Trinity and Our Lady, in Louth. So also did the monastery at the Park. I will not deny that there may have been an imperfect motive in much of this. The monks might, as they have been charged, design upon the people by this. It certainly gave them immense power of various kind; nor will I say that his motives, who only uses his pen to malign, indiscriminately, men among whom some were but little lower than the angels, if some also were but little above devils, are *quite pure*—a pure abstract attachment to truth. In short, I dare say neither; but "honi soit qui mal y pensè."

From the first time any notices appear in the church books on this subject, I have made a few extracts.

1528. Item. To Thomas Provest for v dayes warke of hymselfe and his servant abowt the lodge for the poore men - - - - - - iis.

Item. To the plumer for laying lede upon the same lodge - - - - - viij*d.*

1546. Item. Geven in allmes to pore peplle iis. iiij*d.*

This is the first time the alms of the church are registered.

1548. Item. Paide for a poore woman's buryall iiij*d.*

Mem. That Mr. Vycar of Lowth, Thomas Palmer, William Farrand, William White, and William Raythbye, doth promyse from henseforthe to pay yerely to the churche wardens of Lowthe for the tyme beyng for ever, the somme of xiiij*d.* as it doth appere here under wrytten, for easement of such comon growndes; that is to say—

Mr. Vycar - - - -	iiij*d.*
William Raythebye - - - -	ij*d.*
William Farrand - - - -	ij*d.*
William White, - - -	iiij*d.*
Thomas Palmer - - - - -	ij*d.*

[All this is granted to the poor man's box.]

Paid to the gatherers for the pore on good fryday iij*s.* iiij*d.*

1555. Item. for wrytyng the booke of the pour men's names - - - - - iiij*d.*

The persons here mentioned are doubtless such as received relief from the church, and it occupies ten closely written pages; but I leave the better skilled in the numeral proportions of political economy, to divine the amount of population in 1550.

About this time, the regular weekly allowance to the poor was two-pence each.

Item. To Agnes Scott in charitie - - ij*d.*

1576. Item. Paid to Richard Wrighte for buyldyng of one litle house of the northe syd of the churche for prservacyon of Butter and coles for the releif of poore folkes for ever, inhabytynge within the towne of Lowthe, - - - - - - viij*li.*

The establishment of poor laws, by Elizabeth, at length sent adrift all those provisionary regulations which, from the time of Edward the First, had sprung into the statutes of the realm as necessity called.

When the duty of supporting the poor became legal as

well as moral, the numerous inventions of charity were superseded by the more stern regulations of law; and in Louth, the following are notices of a house which some have blessed, and hundreds had reason to curse as the destruction of their character and social energy, and on which authorities like Blackstone have found much to differ.

> Jan. 10, 1733-4. Agreed at a vestry, that a sum of £180. shall be taken up at interest, to be applied in the purchase of a house for the lodging, relief, and maintenance of the poor of this parish.

The only subsequent notice of any consequence, besides the legacies to the poor, is

> March 27, 1780. Agreed that the trustees named in the will of Edward Bolle, esq. do pay to the overseers of the poor, the sum of £13. 12*s.* 8*d.* in lieu of a rate of one penny in the pound, &c. [This I do not understand.]

Poor of Louth,—I have heard some of you express fears that you had been wronged of your favours left by the benevolent of other times. Take my assurance, who am not accustomed to chime out soft flatteries upon the ear of oppression, that I know of no instances, except what I record, at all affecting your interest. Accept these efforts to illustrate your history, and the following list of your legacies to guide your expectation, and prevent your charging crimes upon the rich, of which, in these charities, they are not guilty.

A Chronological Account of the Perpetual Charities in Louth.

1550 Thomas Spencer of Louth, left money to found a coal charity for the use of the poor, and his son augmented it by the gift of a house, whose present income is - £6.

1552 King Edward VI. gave for a Grammar School in Louth, lands, tolls, and rents, whose present income is about - - - - - £750.

1552 Queen Elizabeth gave property to the Corporation, "for the good of the town of Louth;" present income, £972. 14*s*. 5*d*.

1560 Richard Wayrd (Carver) gave a legacy to the use of the poor, of four pounds; present state unknown.

1573 Arthur Gray gave twenty pounds, for the use of the poor, and

William Richardson gave thirty pounds for the same object; which fifty pounds were paid to one Richard Wright, who, in consideration, gave two tenements in Eastgate, a messuage in Cockerington, and thirty acres of land, "for the purchase of butter and harden cloth for the poor."

The same Richard Wright gave twenty-four acres of land, to buy coals for poor householders; the present income is - - - - - - - £77. 18*s*.

Richard Wright also gave six pouuds of lawful money, to "buy fifty stones of good and sweet butter for the poor;" present state unknown.

In addition, Richard Wright gave twenty pounds to be yearly lent unto twenty poor men, at four-pence interest each for the year; present state unknown.

1586 Edward Grewe gave ten pounds for the use of the poor; present state unknown.

Jarrat Allandale left a rental of forty shillings, to buy cloth for the poor, which is now received.

1593 Stephen Oack gave ten pounds for the perpetual use of the poor, of which I know nothing further.

1601 Oliver Kennithorpe left a rental of £6. 13*s*. 4*d*.; now received.

1611 Dr. West gave, to be lent to poor people of Louth, £20.

About the same time, Wedo Mills gave to the Louth poor, the sum of - - - £2.

About the same time, Mrs. Ann Mainsell gave, for the use of the poor of Louth, - - - £20.

[Of the last three I know nothing.]

1637 Robert Osney gave three houses in Padehole to the poor; present income, - - - £5.

1643 John Bradley gave a house and close, to buy coal for the poor; present income, - - - - £5.

1647 Col. Richard Bolle gave ten pounds to the poor, which was given to augment the coal charity.

1677 Dr. Mapletoft left thirty-five and a half acres of land, a schoolhouse and garden, for a school; the present income is about - - - - - £46. 10*s*.

1678 John Skipworth gave two closes, to provide ten suits of cloth to ten poor people; present income, - £18.

1680 Edward Bolle, esq. left six hundred pounds, which were invested in thirty-six acres of land, for the use of the poor of Louth; present income, - - £54.

1703 David Atkinson gave a rental to find poor children bread; present income unknown.

1714 Jane Bradley gave land to provide bread for the poor; present income unknown.

1718 Jane Dymoke gave a rental to find bread for the poor; present income unknown.

1759 Elizabeth Rook gave money for the poor; present income, - - - - - £1. 10*s*.

1766 Ann Wadeson gave a rental for the benefit of poor housekeepers; present income, - - £11. 10*s*.

David Atkinson gave six-hundred pounds to provide a salary for the organist at the church; present income, £30.

[Of the following I cannot learn the dates.]

Acham's charity; present income, - - £5.

Mrs. Phillipson's charity (paid by the corporation); present income, - - - - - - £10.

Richard Codd, esq. gave a charity, whose present income is - - - - - - - £5.

For some articles on these Charities, see the *Appendix*.

The benevolent institutions now existing in Louth, and which are a species of charity, may properly form an Appendix to the History of the Poor.

The National School originated from a Sunday school which was opened in October, 1811, and which, by November of the following year, consolidated into a day school for both sexes. The total number of boys admitted since the foundation, is 2109; of girls 828. Mr. Nesbitt is the master, and the Warden, *pro temp.* the president.

The Society for Promoting Christian Knowledge, which, in Louth, was established in 1814, has distributed 1460 Bibles, 3714 Common Prayers, 2634 Testaments and Psalters, besides upwards of 40,000 other books. The Vicar, *pro temp.* is president.

The Louth General Friendly Society consists of eighty-six members, who have under their control £3278. 3*s.* 11*d.*

The Louth Savings Bank possesses property to the amount of £18,394. 10*s.* 8*d.* which is deposited in the bank of England. The total number of depositors since its formation, (Sept. 17, 1817) is 1553, of which number 422 are servants, 362 minors, and 310 mechanics who, or one half of whom, but for such an institution, would probably have not saved a shilling. This bank was the second, in order of origination, in the county. The rate of interest is £3. 6*s.* 8*d.* Mr. Nesbitt is actuary.

The Louth Dispensary has existed thirty years, during which, 8185 patients had received help, of which number 7208 were cured and 417 relieved. Its income for the last year was only £32. 17*s.*

CHAP. XIV.

Miscellanies.

In 1763, the navigable canal from the Humber to the eastern limit of Louth, was cut, by Act of Parliament; and even its Lilliputian transactions illustrate the great commercial law, that internal water carriage, and prosperity, are mutually proportionate.

Little remains to be noticed in this portion of our notes, except that, in 1801, the lands, containing nearly two thousand acres, were enclosed in the neighbourhood, by an act, 41 Geo. III. which, in the preamble, contains several notices worthy of record, and which time will be always making more valuable.

In 1825, two Acts of Parliament were obtained for Louth, the first for establishing a gas company, and the second for power to beautify, modernise, and improve to the taste of the present inhabitants of Louth, a town which I suspect has figured more significantly than its scanty records mention. In 1828, another act was obtained.

For the small subjects of ball-rooms, theatres, shop fronts, and fine views, we have no power of description, and shall therefore make our respectful devoirs, and pass.

The present appearance of Louth is almost invariably modern, so much so as to have occasioned very generally the impression, that it has been no partaker in the superstitions, wars, and other innovations, which were incident on the settlement of the nation. This however is incorrect; for, though it now exhibits few architectural remnants earlier than 1600, time has laid to rest almost as many generations of buildings as of men, both of which have been, for the last thousand years, gradually polishing themselves to their present state. The spot is hallowed; and this is all that can be said of many places which are yet visited by the historian, philosopher, and scholar, with recollections which call from an ivied wall, or a fractured capitol, or a half-smothered stone, the whole gorgeous muster-roll of history. Now, gentle reader, after a flourish of trumpets, I take my leave of thee and this secular history.

> " ——— Here my weary teem, nigh over spent,
> Shall breathe itself awhile, after so long a went."
>
> SPENCER.

Number of Burials from 1539 *to* 1645.

Year.	No.	Year.	No.	Year.	No.
1539	.. 60	1549	.. 55	1559	.. 113
1540	.. 122	1550	.. 51	1560	.. 51
1541	.. 127	1551	.. 71	1561	.. 47
1542	.. 49	1552	.. 102	1562	.. 74
1543	.. 65	1553	.. 31	1563	.. 61
1544	.. 79	1554	.. 29	1564	.. 47
1545	.. 97	1555	.. 34	1565	.. 51
1546	.. 140	1556	.. 40	1566	.. 59
1547	.. 32	1557	.. 25	1567	.. 54
1548	.. 48	1558	.. 107	1568	.. 55

Year.		No.	Year.		No.	Year.		No.
1569	..	59	1595	..	56	1621	..	82
1570	..	91	1596	..	118	1622	..	78
1571	..	66	1597	..	80	1623	..	91
1572	..	79	1598	..	84	1624	..	76
1573	..	39	1599	..	56	1625	..	72
1574	..	55	1600	..	61	1626	..	57
1575	..	38	1601	..	59	1627	..	36
1576	..	74	1602	..	99	1628	..	67
1577	..	89	1603	..	125	1629	..	67
1578	..	75	1604	..	56	1630	..	70
1579	..	49	1605	..	68	1631	..	747
1580	..	52	1606	..	61	1632	..	45
1581	..	39	1607	..	69	1633	..	69
1582	..	68	1608	..	51	1634	..	66
1583	..	51	1609	..	66	1635	..	58
1584	..	81	1610	..	73	1636	..	87
1585	..	98	1611	..	95	1637	..	87
1586	..	73	1612	..	83	1638	..	78
1587	..	516	1613	..	96	1639	..	91
1588	..	63	1614	..	69	1640	..	88
1589	..	61	1615	..	85	1641	..	71
1590	..	111	1616	..	115	1642	..	77
1591	..	135	1617	..	89	1643	..	94
1592	..	94	1618	..	49	1644	..	95
1593	..	67	1619	..	56	1645	..	59
1594	..	52	1620	..	50			

PART THE SECOND.

ECCLESIASTICAL NOTICES.

CHAP. I.

The Abbey formerly at Louth Park.

> "Men's evil manners live in brass, their virtues
> We write in water."
>
> "—————————— For I know
> There's none stand under more calumnious tongues."

It is observable, that however much the ecclesiastic orders of the Roman church, during the dark ages, professed to court seclusion, they almost invariably pitched sufficiently near to towns, to fascinate the vulgar by their ever-moving cycle of ceremonial wonders; and, if possible, within sight of the rich, who were generally as little given to religious reflection, and almost as easily duped by mere externals, as the illiterate. In such times and with such men, there was doubtless much that was base in motive and insincere in practice. Influence, property, and reputation, it is to be feared, were the only scope of too many, who paraded, bald and barefoot, through the mire and thorns, belted with leather or wood,

and apparently too familiar with the higher thoughts and visions of sanctity, to care for mortal comfort. It is with such a beginning, that the superstition of this church has always ushered in its reign over the many kingdoms where it has had supremacy. And it is scarcely in human nature not to be affected by some of the expeditions of religious errantry, in which, at various times, the monks have engaged. Take for instance, because connected with this article, the account of the settlement of the Cistercians at Fountains, in Yorkshire, in 1132. They came from York, were twelve in number, and, with a small quantity of land on the uncultured banks of the Skeldale, in the heart of winter, they arrived, with Richard their former prior for an abbot. They halted three miles west of Rippon, under a large elm whose boughs they thatched with straw, which, for a time, was their only shelter from "the windy storm and tempest." Here they slept, read, thought, prayed, and laboured in the tillage of the land for food, and drank at the simple waters which rustled through the reeds of the brook. At length they changed their elm, as tradition records, for a natural bower, formed by the branches of seven yew trees, where they lived a considerable time in comparative luxury, and built an oratory and other religious offices, of wattles and mire, or such other materials as the forest, the brook, or the earth had prepared them. Who could resist impressions in favour of such a system? A few men scorning, or appearing to do, the many objects for which others were plying all the arts of industry and intrigue, betaking themselves to a desert to discipline their thoughts and bodies more effectually to the service of God, and pursuing a course of abstinence and self-denial more searching than the winds of the north. Supposing them to have been sincere, however mistaken, it is no bombast to say, that such a course had the general attributes of the sublime; and supposing them to have been hypocrites, it was equally adapted to awe the multitude into veneration for the actors

of such a well-adjusted part; and thus to secure an absolute lordship over the minds of the people. Circumstantially varied, the debut of the Cistercians in this part of Lincolnshire was similar. Their settlement at the Park was thus occasioned, according to Dugdale.

"Eodem tempore, *Alexander* bonæ memoriæ Lincolniensis episcopus locum quendam, *Haverholme* nomine, ad abbatiam nostri ordinis construendam in manus ejusdem abbatis de Fontanibus consignavit. Scripsit abbas offerentium munera, et de divino præsumens adjutorio, missis fratribus ad utrumque locum, edificia construxit, erigit officinas anno vij fundationis domus de Fontibus. Rebus pro tempore convenienter dispositis, una die quarto scilicet nonas Februarii, emissi sunt duo monachorum conventus, alter sub abbate *Roberto* de Snellæ, ad monasterium *Kirkesteade*, alter apud Haverholme sub abbate Gervasio. Et hi ambo de primis patribus erant, qui de cenobio *Eborascensi* egressi in sudore vultus sui hanc vineam plantaverunt. Displicuit fratribus qui apud Haverholme missi fuerant de sede habitationis suæ, et commutatione facta, locum alterum quem Parcum lude nominant, de manu Episcopi receperunt. Cecidit semen in terram bonam, et surrexit in messem copiosam, et facti sunt in gentem magnam."—*Dugdale's Monast.* tom. i. p. 743.

All which, unlearned reader, signifies that Alexander bishop of Lincoln gave lands at Haverholme to the order of the Cistercians at Fountains, but that the situation not suiting, from causes now unknown, the taste of the monks, they received Louth Park in exchange, "where," Dugdale remarks, "the seed—monkish doctrine, fell into good ground, and produced a plentiful harvest." Thus much, until lately, was all that I could ascertain of the origin of the monastery. But most fortunate have I been to recover a copy of the charter* by which Alexander gave the Park. I print the whole.

* It is taken from the Alvingham Priory Book.

"Presydents* taken oute of the booke of Louthe Parke, concerninge the foundation of the same house. A.D. 1139.

"Alexander, by the grace of God, bishop, to all his successours sendeth greeting. It is very profitable and necessarie, consyderinge the malice of these dayes, and the troubles and temptations which dayly, through infidelity, are seene to growe, to provide some deede of justice and purity in this moste myserabl lyfe, which maye be of force beforre the face of the Almightie, to helpe or procure the remyssion of oure synnes; wherfore I, by the counsaile of my clergie and assent of my whole charter of the churche of Saynt Marie at Linkholne, am disposed to found an abbey of moonkes of St. Marie, of the Fountaynes, accordynge to the order of the blessed St. Benedict and custoomes of (Cistercians) in my woode, namely, in my Parke on the *south* syde of my towne called Lowthe, which parke I have graunted wholie and free from all terrene service, to Almightie God and the blessed virgin St. Marie hys moother, and to the use of the munkes who are appointed for the service of God in that place. And further, I have confirmed it to their possession by good securitie, except that part which is called * * * * in which part notwithstanding I have graunted them all the pasture for their swyne, as they have in their owne proper parte. I have given and graunted unto them also, all the lande without the parke, from * * * unto the brinke of the water off the river in breadthe towards the north, as it is divided by the ditch of the way to the south, which land dothe retche in lengthe to the south parke, even to the bounds betwixt Lowth and Cockerington.

"In lyke manner I have given unto them one myll, for

* I judge this to be a translation, for two reasons; all charters were then made either in Latin or old Norman, and *this* would be then refined English for the bishop. The doctrinal errors and simplicity of this document will be variously dealt with by readers.

ever to possesse, upon the same water; therfore I am purposed to gyve unto them this gifte, free and quit from all earthlie servitude and whatsoever else, for the salvation off my soule, the soule of my soveraigne lorde King Henrie, and the soule off Roger bishop off Salisburie, myne uncle, and the souls of all my parents; and for the state off the churche off our foresaid abbey, I shall gyve in almes by these letters and seale off our charter off the churche off the blessed virgin St. Marie off Linkholne, and by the signe of the holie cross I doe confirme, in the yere off oure Lorde M.C.XXXIX.

"Therfore whosoever will eyther encrease or defend this my almes, in true charritie for his person and abilitie, peace be unto hym, healthe, and the everlastynge blessinge off Almightie God. But whosoever shall presume cruellie to deminish it, or rashlie to violate it, as much as pteineth unto the episcopalle authoritie off our sea (excepte he dothe amende and correct that his malice, being admonished and forwarned by the ecclesiasticale authoritie) we pronownce unto him, for the obstinacie of his presumption, the daunger off everlasting ssalvation and the losse of eternall lyfe, in the iudgment of excommunication."

And so thou redoubtable, monk-slaying, church-robbing Henry the Eighth, whom no contemporary dared confront, thou art excommunicate!

Hitherto the origin of this abbey had depended on a tradition, which had been derived from the register of Peterborough. It happened to be correct. But it might have been an error, which was all the more delusive from the many who had repeated it; but I hope the above document may now be secure, so long as such knowledge is of any value; for whether these notes be read or neglected, a copy will always be accessible in future to the young student in the antiquities of Lincolnshire.

The following is a copy of the confirmatory charter of

Henry the Third, of all the lands which were procured by purchase, begging, exchange, free will, and the various arts of aggrandisement, of which no men on earth have ever been such perfect masters as the monks.

"Carta Regis Henrici tertii, donatorum concessiones recitans et confirmans.

"Cart. 10 E. III. n. 17 per Inspex. et ibid. num. B.

"H. Rex Angliæ et Dux Norm. et Aquitanniæ et comes Andeg. archiepiscopis, &c. Sciatis me concessisse et presenti carta mea confirmasse Deo et S. Mariæ et monachis de Parcho Lude, tam presentibus quam futuris ibidem Deo servientibus, pro amore Dei et salute animæ meæ, et omnium parentum meorum, et reginæ, et pro statu regni mei, donationem illam quam Alexander Lincolniensis Episcopus fecit Deo et ecclesiæ beatæ Mariæ et monachis ejusdem loci; scilicet, parchum in quo ipse Alexander episcopus *ecclesiam* et abbatiam fundavit, et terras quas ipse eis dedit et carta sua confirmavit. Præterea, confirmo eis loca omnia in quibus grangiæ eorum fundatæ sunt, et omnes terras et pasturas eidem abbatiæ et grangiis eorum pertinentes. Scilicet ex dono Ranulph comitis Cestriæ terras et pasturas quas dedit eis in Tettenia cum cæteris adjacentiis * * * * et salinis in mariscis in pratu. Et illas quas Willielmus de Fristona, et Hugo de Scoteny, et Lambertus filius ejusdem Hugonis, et Berta uxor ejus, et Robertus de Pormota, et Eustachius filius Willielmi dederunt eis in campis de corintuna tam de terra bruscosa, quam de terra arabili. Et illas quas Rogerus filius Goscelini et Johannes filius Mengi eis dederunt in campis de Alvingham, et terram bruscosam quam idem Rogerus prænominatus dedit eis in campis de Jerburg, et quas Turstinus et Gillebertus, et Ranulphus filii ejusdem Turstini eis dederunt in campis de Bracheberga, et quas Anfridus et Osbertus nepos ejus, et Rob. filius Gilleberti eis dederunt in campis de Lecheburna, et quas Turoldus de Mannebi et Alanus filius ejus, et Robertus del Mareis dederunt eis in campis

de Grimolby; et quas Ranulphus de Bajocis et Hugo et Alanus filii ejus, et Margareta mater eorum eis dederunt in campis de Bruerne de Kelesterna; et quas Abbreda de Tohem et Watterus filius Aluderi, et Simon et Robertus filii ejus dederunt eis in campis de Bunnebroe, et quas Robertus filius Fulconis, et Robertus filius ejus, et Alexander de Achethorp eis dederunt in campis et brueris de Elchinton, et quas Gillebertus de Ormesbia dedit eis in campis et in brueris de Ormesby. Et quas Walterus de Hamby, et Radulphus de Wyn dederunt eis in campis de Win et de Ormesby, et quas Johannes Obburvilla dedit eis in campis de Catheby, et quas Eudo de Gremesby et Radulfus filius ejus, et Ivo de Scrubby dederunt eis in campis de Aby et Scrubby. Et quas Alanus de Breme et Muriel uxor ejus, et Willielmus filius Simonis gener prædicti Alani, dederunt eis in campis de Wodetorpe de terra bruscosa; et quas Willielmus filius Walteri de Wella, et Robertus filius Simonis de Drieby, et Ricardus filius Aluredi de Haringtone, dederunt eis juxta grangiam eorum de Aby de terra bruscosa, et terram bruscosam quam Vicius de Beseby dedit eis in campis de Beseby, et quas Rogerus de Lascells, et Picotus filius ejus, et Robertus Walbert, et Osbertus filius ejus, et Willielmus filius Osberti, dederunt eis in campis de Fuglostowa; et quas Joscelinus de Bleseby et Willielmus filius ejus, et Alexander gener illius, et Willielmus filius Alexandri, et Remerus de Houtunia dederunt eis in campis de Bleseby, tam in bosco quam in plano. Et quas Robertus de Barra dedit eis in campis de Thirintona, et quas Gillebertus filius Hereberti, et Gilleberti filius Gocelini, et Radulfus frater ejus, et Giffardus et Paganus filii ejus dederunt eis in campis de Lissintona, et quas Robertus de Nevilla, et Hubertus de Malmetone dederunt eis in campis de Malmetone, et quas Gilbertus filius Radulfi et fratres ejus dederunt eis in campis de Regnaldtorp, et quas Henricus de Messingham et Robertus filius Ricardi dederunt eis in campis de Messingham. Preterea

omniæ dona præfatæ ecclesiæ rationabiliter concessa in perpetuum obtinend. cum communiis et libertatibus sunt donatorum cartæ testantur eidem ecclesiæ in perpetuam elemosinam confirmo et corroboro. Quare volo, &c. Dat per manum nostram apud Westmonasterium xxiiij die Januarii anno regni nostri octavo."*

Such was the comfortable lining with which the diligence of this new order, in despite of its pretensions to abstinence and austerity, had feathered its nest at the abbey. While the novelty of the institution preserved it comparatively pure, it appears to have prospered; and both by the rapid addition of its numbers, and the occasional notoriety obtained from the various causes of talent, intrigue, or fortune of some of its members, Louth Park Monastery was among the first of the Lincolnshire religious houses. Yet corruption, vulture-like, has scent most keen and unerring for its victim, and it is only on "the paths which drop fatness" that it is ever seen to hover. It has been said a thousand times over, by men of all persuasions and from all countries, that *prodigal* endowments, whatever they have done in the halls of science and philosophy, have always corrupted the ministers of religion. And for these two plain reasons, that they "fling a lure to the ungodly to become priests for a morsel of bread;" and, from the imperfection which is ever alloying with the best men, they mightily relax character and ministerial vigilance. This was especially the case with the papal church, the wealth and purity of whose monasteries generally played the game of buckets in a well—as one rose the other descended.

I regret that we know little of the course of the abbey till its dissolution. Unfortunately for the historian and the curious, there appears to have been a dearth at the Park of that

* The editors of the last edition of Dugdale say—"Vide plura in Pat. 8 E. II. p. 2, m. 15;" but I have had no opportunity, and therefore copy their reference for such of my readers as may.

industrious and literary class of monks, who united diligence of business with fervour of spirit, and, while they served God, bettered their generation by useful arts, and made

"All future times their debtors."

When will science cease to venerate friar Bacon? or the natural philosopher Mark of Windsor? or when will scholarship count its debts paid to the monks of Port Royal? And when will romance, benevolence, or the traveller, forget the hospitality of the monks among the avalanches of the north?

For want of such, or the Record Book* of the abbey, which I strongly suspect had met with a foul fate before Dugdale's time, a period of three or four hundred years is taken from observation, for during that time it is only occasionally that a solitary beam darts from the records of Haverholme, Fountains, or Peterborough, and serves to show that the abbey was still in existence.

In 1294, the annual income of the temporalities†—lands, &c. belonging to the abbey, was £246. 9*s*. 3*d*.;‡ and there were sixty-six monks, and one hundred and fifty conversi,

* Tanner said, "Vide Annales Cœnobii de Parcolude ad A.D. 1349, M.S. in archivis civitatis Norwic quorum apographum forsan in bibl. Bodl. 2 museolo' autoris." Accordingly, all expectation, I sent to a friend at Norwich, who procured a diligent search of all the old M.SS. deposited there; but, alas, in vain. That old enemy to history and truth—a fire, it is supposed, had destroyed them.

† What its spiritualities were, I do not know; and though I dare not guess, I may suggest that they were not inconsiderable, for the church of Fulstowe with all its perquisites, and the church and rectory of Harpyswell belonged to the same possessors, as also Humberstone, Howton, and Waithe rectories.

‡ In addition, were some contingent sums, as the following, from the diocess of Lichfield.

"Abbas de Parco Lude habet apud Byrleg in terris redditibus, et bonis valorem viginti solid. stirling. pr. an."—*Tax. Pap.* Nic. IV. p. 67, b. 264.

with various appendages of beadsmen, scholars, and the undescribable, et cætera. Alas, as Burns says,

> "The best laid schemes o' mice and men
> ——————— may gang astray;"

and so may the richest and austerest monastery. For that at the Park did not fail through the despotic dictum of Henry the Eighth; but, after dancing the gallopade of superstition, it really died of simple exhaustion. Its spirit, charity, abstinence, and zeal, had died successively with the first monks, who, instead of letting fall their mantle on the conversi, their intended followers, took their hearts in its folds, and eventually left the house at the Park a wealthy desolation, where formality, cold and mercenary, ruled over a dozen religionists, who were not sufficiently numerous to fill the general offices of a monastery; but as each thought, I dare say, too many for the division of the spoil. Do not start, gentle reader, at the imputation of such conduct to such men. And I beg that the still gentler shades of these tonsured reverendi, will not trouble themselves to rise, and call for vengeance on my already too devoted head; for, according to our laws of modern simulation,—of generalising a charge so as to shift it from every individual, of personifying a crime and making *it* accountable instead of men,—I do hereby declare, that I do not charge the monks with stealing. They knew the eighth commandment, and would, I suppose, practise it all the more for having read it often in Latin; I only mean, indulgent reader, to keep to our fashionable style of the "indefinite general,"—that *some* person had dexterously slipt off the fruit-boughs from *some* part of the fine old stock at the abbey, to ingraft *some* private vineyard. But to be plain, the £246. 9*s*. 3*d*. of 1294, and its glorious stud of inmates, from the wooden legged beggar who had lost his limb in the crusades to the mitred and besilvered lord abbot, had seen changes. The income which ought to have been one-third more, was so much less, and the men had dropped

off to that truly *cardinal,* or rather, I ought to say, Apostolical number, twelve! For the causes of the last decrease, death, time, and corruption are chiefly accountable; but who is to explain the deterioration of property? Every child almost can tell us, that the landed property must increase in value proportionately with the population of a kingdom, and as none of the gifts to the abbey were *pro tempore,* but with the modest definition, *in perpetuum,* the two hundred and forty pounds ought, at the time of the dissolution, to have been nearly double.

Now comes the dissolution—the first and unforgiven sin of protestants, as our brethren of the papal church say; but would say more correctly if they would charge the sin upon its worthy father Henry the Eighth, who was no more a protestant than he was a seraph. Let us not be entertained with the dribbling, that if he were himself no protestant his favourites were, who stood ready, like alligators in the Ganges, to snatch every foundling that appeared on the shores. It depends very much on what you mean by the word—protestant, how we are to decide upon its disciples. If it mean a person who disavows the supremacy of the pope, the virtue of traditions, auricular confession, transubstantiation, and other puerilities which I cannot name, and accounts the Bible the *sole* and *sufficient rule* of faith and *life,* without the comments of kings, popes, or fathers,—if this be the identity of—protestant, then Henry the Eighth, and the whole troop of his body guards, consisting of lords, barons, dukes, bishops, and ladies, were as much protestants as they were radicals, in the present sense of the term. But if a protestant mean a man—who decries one pope that he might make himself another,—who puts down one folly to set up another, and distorts the Scripture for a sanction,—who forms a new church only that he may be its golden calf,—who plays the tricks of Robin Hood, and steals under a pretence of doing justice and feeding the poor; in fine, a man—who uses the

Scriptures, bishops, priests, and churches, as when a child he would have used books, to help him to reach a bauble more to his taste; if this be a protestant, then Henry, whose name we are tired of writing, was not the father, but a Nimrod among such. And we can very well spare him to be a protestant guy to make frights for the catholic children, and themes of censure for the priests. Take his memory, brethren of the papal church, and load it with all the maledictions of the earth. Call it heretic, schismatic, obstinate, undutiful, or what you please. Scourge it with scorpions, as your forefathers did his; put it into limbo, nearest the blaze; forbid masses for it, except one in a century, and that read with unuttered hopes that it may not be heard. In fact, do what you please with his memory, but kindly remember, that if instead of shearing off the gold, and silver, and purple from the *pope,* he had shorn the *Lollards* and *Puritans* of their beard, liberty, and life, you would have had Saint before his name, long ere the day in which I write this sentence.

Still I do not justify the conduct of Henry in the destruction of the abbeys, charities, orders, &c. of the Romish church. It was *politic,* and his conduct has been providentially overruled; but it was *unprincipled* and *selfish.* But how far the accidental good of an evil action palliates, or if at all, the sin, I must leave to the casuistry of the fourteenth century.

Let us do justice however to Henry the Eighth. He was not the *first* who plucked off the plumes from the English papal church. The pope himself had often granted power to his favourites to do the very same thing. In 1390, William of Wickham endowed his college with alien priories. In 1414, king Henry the Sixth had done similarly. 1528, the pope issued several bulls, to empower the notorious swindler Wolsey, to found his twin colleges of Ipswich and Oxon., when, by the authority of Clement VII. in the

twentieth of Henry VIII. twenty monasteries were felled at one blow, (see Dugdale, vol. i. p. 1037); and it is but justice to add, that if kings have enriched the church, it has only been to serve their own ends, for they have been as ready to disinherit it when necessities pressed. How many religious houses were violated by Edward the First, to support the splendid follies of the crusades!

In 1535, the monastery at the Park was dissolved. George Walker, a man whose name the Suppression Act rescues from oblivion, was the last abbot. £169. 5*s*. 6½*d*. were its gross, and £147. 14*s*. 6*d*. its net income, and the following papers refer to the state of the property at the dissolution.

"Transcript of Return 26 Hen. VIII. First-Fruits Office.

"Abbathea sive monasterium de Louth Parke.

"Declaraco sive valor omi Dnior', Mamor', Terr, Term, et aliaru Possessionu Tempaliu', anno regni dni mi reg Henrici octavi, et in terra suprem capit Anglicanæ ecclie vicesimo sexto, tempore Dompni Georgii Walkere adtuc abbtis."

"Terr' Dmcal'.

"Predict Abbas et convent heut terr dnical infra panctu monasterii 116 acr pastur spinos et yemal tempore aqua dulsa subms 3*l*. 17*s*. 4*d*. 58 acr' di' cons pastur in Somcotts, Cokeryngton et Saltfletby 2*l*. 18*s*. 6*d*. 162 acr di p ti jac in divs loc, viz. in Houdailes, Saltfletby engys, Somcotts, Conyngholme, Melom, Austen fen et Alabi 6*l*. 1*s*. 8*d*. 103 acr terr arrabili 3*l*. 8*s*. 8*d*. ac 104 acr terr' arr in Lamcrofte 1*l*. 8*s*. 8*d*. 100 acr pastur ibm pasturat cu' biden 4*l*. Et ecia 4 acr bosci prostrat anti infra pcinctu monasterii ad usu abathiæ pdct 4*l*. 13*s*. 4*d*. Quæ valent inter se p estimacoem coibz. annis 26*l*. 0*s*. 2*d*."

"Terr' Temporall'.

"Redd' et Firm in divs Villat'.

"Predict Abbas et convent heut terr temporal' in man

quampbrimoe' terr', redd' ass', et firm. viz. in Abye 11*l.* 1*s.* Collowe 10*l.* Cokryngton 8*l.* 3*s.* 4*d.* Tetnay 6*l.* 13*s.* 4*d.* Southhowse 3*l.* 6*s.* 8*d.* Grymylby 8*l.* Saltfletby 5*l.* Manby 1*l.* Skydbroke 10*s.* 6*d.* Thedyetorp 4*s.* Fulstowe 9*l.* Garnethorpe 2*l.* Wartholme 4*l.* Marshchappel 7*l.* 12*s.* Kedyngton 6*l.* 5*s.* Brynkyl 2*l.* Alvynghm 2*l.* Yarburgh 5*s.* Fotherbye 6*s.* 8*d.* Louthe 2*l.* 0*s.* 10*d.* Ruklande 1*s.* 2*d.* Tathwell 1*s.* Howtofte 6*l.* Thurylbye et Farlesthorpe 5*l.* Cuberworthe 1*l.* Bylsby 8*s.* Kelstorne 1*l.* Calsthorpe 5*s.* Marton 1*s.* 4*d.* Normanbye 4*s.* Randall 4*l.* Bynbroke 3s. 4*d.* Croxby 10*s.* Waldnewton 2*s.* Flyxburrowe 1*l.* Lyssyngton 2*s.* Swaby 5. Downa 2*s.* Boston 5*s.* Lincoln 3*s.* 4*d.* Et pdict abbas et convent cons modo heut in archidiaconat' de Stowe terr' teporel viz. in Messynghm cu Houghton 3*l.* 6*s.* 8*d.* Gletworth 9*s.* Kexby et Stowe 6*s.* Ac le Haull 6*s.* 8*d.* Et de John Blesby generos p redd' ass' in Blesby 1*l.* 1*s.* 2½*d.* Et etia heut in villa de Byrlaye in com. Derb. 2*l.* 13*s.* 4*d.* Et in Howke in com' Eborac 2*l.* quæ valent inter se 120*l.* 5*s.* 4½*d.*

"Sma tempaliu 146*l.* 5*s.* 6½*d.*"

"Spualia.

"Item Abbas et convent heut eccliam de Fulstowe infra dioces et jurisdiccoem epo Lincoln dicto monasterio approprat tam in decimis qm aliis pficuis et oblacoibz ibm p coibz annis 15*l.*

"Pdict abbas et convent heut eccliam et rectoriam de Harpyswell infra dioces et jurisdiccoem epi pdci dicto monasterio appropat in onitz decimis oblacoibz, et emolument' valorat p coibz annis 8*l.*

"Sma spualiu 23*l.*

"Sma tot exit tam temporaliu qm spualiu 169*l.* 5*s.* 6½*d.*"

"Resolucio Redd'.

"D quibus in redd' resolut anti epo Lincoln p terr in campis de Luda, cu 3*s.* p toluet p composicoem 6*s.* 3¾*d.*

Dno regi racoie ducat' sm Lancastrii p terris in Howtoft 1*l.* Duci Richmond p terr in Grymoleby, Manby, Alvyngham, et Saltfletby 4*l.* 3*s.* 7*d.* Abbat de Burgo p terr in Messyngham 1*l.* 6*s.* 8*d.* Johni Burton genos p terr in Wartholme 4*d.* Colegio de Tatarsall p terris in Somcotts 1*s.* 2*d.* Colegio ste Mariæ Magdelene in Oxon p terris in feod de Multon 1*s.* 4½*d.* Abbati de Jerves p terris in Skupholme p terris in Fallesthorpe 6*d.* Georgio Skupholme p terris in Cokryngton 3*s.* Hered Henric Vavysoure p aliis terr ibm 6*s.* 8*d.* Dno de Beysbye p terris ibm 6*d.* Willmo Skypwithe milit p terris in Manby 1*s.* 5*d.* Et dno Wyllughebye p terris in Fullestowe 3*s.* Inter se per annu 8*l.* 0*s.* 2¼*d.*"

"Solucio Feod.

"Et in feod' Johnis Walkere ball' de Howtofte cu' mebr 1*l.* 6*s.* 8*d.* Willmi Burne ball de Kedyngton cu membris 1*l.* 6*s.* 8*d.* Et dict Willmi ballivi de Fulstowe cu membris 1*l.* 6*s.* 8*d.* Jacobi Walkere ballivi de Grymolby cu membris 1*l.* Rici Hall ballivi de Lanicrofte, Kelstorne, et Callesthorpe 1*l.* 6*s.* 8*d.* Et Thome Thompson ball de Stowe, Kekestby, Messyngham, et alibi 13*s.* 4*d.* quæ valent inter se p annu 7*l.*

"Et in feod Andree Byllesby milit senli cur 2*l.* Et Willmi Cawood auditor 13*s.* 4*d.* p annu 2*l.* 13*s.* 4*d.*"

"Soluco pro Appropac cu aliis.

"Et in deniis solut epo Lincoln p appropriat et pension' eccliar predictu', viz. ecclie de Fulstowe 2*l.* et ecclie Harpyswell 5*s.* Decano et capito eclie cathedralis Lincoln p cosili appropacoie 13*s.* 4*d.* Archidiacono Linc. per dict ecclis 10*s.* Et archidiacono de Stowe p procurac et sinod annuati 9*s.* 2*d.*

	li.	*s.*	*d.*
"Sma - - - -	3	17	6
Sma omi soluc et peticona' pdict	21	11	0¼
Et rem - - - -	147	14	5¼
Inde p Xma - - -	14	15	5½"

The following document is a more explicit statement of the possessions of the abbey, when the king's inquisitors visited it.

"Comput Ministrorum Domini Regis temp Hen. VIII.

"Abbathia de Louthe Parke.

"Com. Linc.	*li.*	*s.*	*d.*
"Louth Park scitus monasterii cum terris dominicalibus de Louthe Parke et Lamcroft	41	18	0
Grymolbye Reddit' assis' cum reddit ad voluntatem - - - -	23	8	6
Grymolbye Firma terrarum - -	0	18	4
Saltfletby Pastur' voc' Stachecroft -	2	0	0
Skydbroke et Saltflethaven terr' - -	1	5	8
Cokeryngton Terr et ten - - -	6	3	7
Mellome Pratum - - -	0	12	0
Grymolbye Firma unius Grangiæ - -	4	6	8
Grymolby Terr' vocat Hemyngcrofte -	1	6	8
Saltfletby Firma Terr' - -	1	9	10
Fullestowe cum Marschappel Reddit' assis'	0	14	6
Wraxholme Reddit assis - -	0	2	7
Garnethorpe Reddit assis - - -	0	1	9
Somcotts Redit assis - - -	0	2	2
Fullestowe Reddit ad volunt' - -	6	17	8
Wraxholme Reddit ad volunt - -	3	6	8
Garnethorpe Reddit ad volunt -	0	9	4
Fullestowe Firma terr' - - -	15	11	9
Garnethorpe Firma terra - -	2	19	4
Utterby Firma terr' - - - -	0	2	0
Tetnay Firma terr' - - -	6	0	0
Croxby cum aliis, Reddit assis' cum reddit ad voluntatem et redd' mobil' -	5	6	6
Louthe Firma terr' &c. - - -	1	13	6
Thurlbye Firma terr' &c. - -	4	1	4
Cumberworthe Firma cum terr' - -	1	0	0

	li.	s.	d.
" Swabye Firma ter - - - - -	0	2	8
Kelsterne Firma maner - - -	1	0	0
Calsthorpe Firma ter' - - - -	0	10	0
Croxbywange Firma Grang - -	1	0	0
Lowthe Firma un Terr - -	1	2	0
Bellesbye Firma terr' - - - -	0	8	0
Boston Firma un cotag - -	0	5	0
Colowe Firma maner - -	10	2	10
Flyxburghe Firma terr' - - -	1	6	8
Messyngham Firma terr' - -	2	2	8
Lincoln Firma un toft - - -	0	3	4
Glentwood Firma un claus - -	0	9	0
Alvyngham Reddit assis - - -	5	7	9
Alvyngham Firma terr - -	0	18	6
Fotherbye Firma terr' - - - -	0	11	0
Kedyngton Firma terr' &c. - -	7	14	0
Kedyngton Firma maner - - -	3	6	8
Alvyngham un' molend' aquat -	4	0	0
Howtofte Grangia - - - -	8	0	0
Thyrlbye Grangia vocata Brakenholme -	5	6	8
" Com. Ebor.			
" Hoke Firma ter' - - - -	2	0	0
" Com. Derb.			
" Byrley Firma man' - - - -	2	13	4
" Com. Linc.			
" Legborne Firma messuage vocat South House	3	7	10
Est Wandall Firma Grangiæ - -	4	15	10
Est Wandall Firma ter - -	0	4	0
Temaye Firma Grangiæ - - -	8	15	4
Cowcrofte Grangia sic vocata -	8	6	4
Abye Firma Grangiæ - - - -	11	1	0
Fullestowe Rectoria - -	15	1	0
Louthe Park Firma terr' dominicalium -	9	10	8

	li.	s.	d.
" Humberstone Rectoria - - -	13	6	8
Howton Rectoria - - -	2	13	4
Wathe Rectoria - - - - -	0	6	8"

Sufficient! the reader, I imagine, is ready to exclaim, after this bead-roll of earthly possessions for spiritual men; but what became of it all? Imagine thyself, reader, in the presence of the ventose Henry; look on the left, you behold dukes, lords, soldiers, public women, each petitioning with looks of flattery and supplication for a share; on the right, you see the *king's* ecclesiastics, chiming forth some silvery notes of admiration to their great master. Then remember, reader, the fable of the Lion, Ass, and Fox, and you will find an answer to your questions; only let not the author be obliged further to speak than that, the king acted the lion.

The first grant of the abbey, site, and buildings, was to Sir Thomas, afterwards Lord Brughe, in the twenty-eighth year of Henry the Eighth; and not, as Tanner says, to the duke of Suffolk, with whom it appears to have been exchanged by the king, after some reversion of it from Lord Brughe. The original grant is in the British Museum, (Cart. Antiq. Harl. 43 F. 35.) and a copy of it is to be found in the *Appendix*. In the twelfth of Elizabeth, it was again granted to Sir Henry Stanley, knt. and Margaret his wife, according to Tanner, but I doubt the correctness of this statement. The buildings were soon destroyed, yet not until the king and others had snatched from the wreck every thing valuable in lead, plate, timber, and most likely, the library. The following is a slight reference, from the church books in Louth, to the course of spoliation.

> "1543. Payd to the Constabylls for hyeryng horsses for the Kyng when Leede was caryed fro' Louthe Parke, In setyng waynes - - vj*s.* iiij*d.*"

It is somewhat descriptive of the taste of the inhabitants

of Louth, as also of lords Brughe and Suffolk, that the work of demolition was so soon began after the confiscation. The buildings were no partakers of the sins of their former tenants, and might have been left to chronicle a few things which no one else can now tell, and with the more safety in this neighbourhood, as the predilections of the people were evidently to popery. But if there were danger in leaving the abbeys, colleges, &c. which the papists had reared, to the natural destruction of the seasons, then, to have perfectly removed it, all the remaining churches and abbeys which are among the *analecta majora* of British sculpture, most of which were *built, endowed,* and *used by the catholics,* should have been also destroyed,—a species of barbaric consistency happily wanting.

The present remains are very insignificant; for though there once stood a chapel, a school, a scriptorium, several oratories, and probably more offices than there were often inhabitants, yet the worms, winds, cattle, rains, and rabble have pulled down all, except two fragments of parallel walls, one of which has some appearance of having been the south wall of the nave of the chapel, and the other, time could best describe.

The building was of the circular Norman character, as sundry architectural vestiges prove; and it was, in its glory, a mighty if not a majestic work, for it stood on several acres, and was inclosed in a moat, to make which, a little stream was made to leave its natural channel and do duty round the abbey, form a bath, and then return to the course which it probably had a thousand years before.

The kindly seasons have done more for this consecrate ground, as it was once thought, than man; for as the stones have fallen into heaps, the summer has grassed them over, in burial, and for the present many tons lie in state, from which I expect some mercenary will call them to do a second service.

But who, claiming the least pretensions to feeling, can

walk among the ruins without having his soul snatched back to those days of ignorant pomp, when every stone that is now wasting to dust, was alive to a thousand echoes, and every clod bore the busy and never-weary feet of men whom time has forgotten, and therefore taught us to forgive? Yet who can forget, and what fancy can forbear imaging to itself —the beautiful though mistaken austerity of the devout,—the wily forecastings of the ambitious,—the barefooted scholar, illuminating with his own hand folios of his favourite authors, —the silent toil of inferiors who, in the eyes of many, were more honoured than kings,—and the fatherly vigilance of the white-bearded abbot, striving to foster his charge to greater growth, or to preserve it from external pollution? The scholar will remember the words of Cicero at Athens—"Qua ingredimur in aliquam historiam vestigium ponimus."

I have not quite finished my duty to the reader, whom I have to inform, that the monks at the abbey were called Cistercians, of the order of the Benedictines. Their founder was Robert, de Citeaux, a town in France, of which place he was an abbot in 1098, when the order was founded. Its peculiarities are, according to Cardinal de Vitri, of the most rigid class, "for they neither wear skins nor shirts, nor ever eat flesh except in sickness, and abstain from fish, eggs, milk, and cheese; they lie upon straw beds in tunics and cowls, they rise at midnight to prayers, they spend the day in labor, reading, and prayer, and in all their exercise observe a continual silence. The habit of the Cistercians is a white robe in the form of a cassock, with a black scapulary and hood, and is girt with a wooden girdle."—(Vide Œuvres de Card. de Vitri.) Stevens gives a different account of their habits:—"they were sometimes called white monks, from the color of their dress; and sometimes Bernardines, from the abbot Bernard, at Clarevaux, in the diocess of Langres. 1116."

Burton says of these Cistercians—"that they had great privileges above other monks. Honorius the Third exempted



Dean & Munday Lithog: 40, Threadneedle

The Remains of Louth Abbey in 1770

them from any obligation to travel above two days' journey from their monastery on account of trials, also from paying tithes for new tilled lands. Innocent the Fourth exempted them from answering before the ordinary when accused of any crime! also he forbad any person from excommunicating the friends, servants, or benefactors of their order, *or those who frequent their mills;* also he exempted them from all summons to chapters or civil courts. Alexander the Fourth exempted them from payment of tithes for feeding of cattle, or for orchards, brushwood, copses, meadows, pastures, woods, salt-works, mills, or fisheries, or for the increase of cattle." Other popes followed this course of patronage to the Cistercians, who at length became lords of the law.

The officers at the abbey were numerous, viz. the abbot, prior, the sub-prior, the magister operis, the eleemosinarius, the pitantiarius, the sexton, the camerarius, the cellerarius, thesaurarius, precentor, the scriptores, the hospitilarius, the infirmarius, the refectionarius, the coquinarius, the guardinarius, and portarius or janitor.

The seal of the abbey is subjoined. I know little of its history, but it is its own authenticity. There is also appendant to the Harleian Charter, 44 H. 49, a small oval seal, with the figure of an abbot in the area, a crozier in his right hand and a book in his left, and this inscription round—"Sigillum abbatis de Parco Lude."

The views of Mr. Buck contain a sketch of what remained at the abbey in 1726. The accompanying plate is a view of its ruins subsequent to that date.

As far as I have been able to ascertain, some of the following were abbots:—

Gervase, the "pater et primus."

Ralph.—*Gervase Holles Coll. M.SS. Lansd.* 207 C. p. 156.

John, about 1200.—*Ibid.* 207 E. p. 183.

Warin.—*Ibid.* p. 188.

Richard.—*Ibid.* p. 219.

Another Richard, in 1235.—*Cart. Antiq. Harl.* 44 H. 48.

Bernard.—*G. Holles Coll.* p. 552.

Bernard.

William, in 1236.—*MS. Donat. Brit. Mus.* 6118 and 778.

Richard de Lincoln, A.D. 1355.—*Holles Coll. MS. Lansd.* 207 C. p. 353.

George Walker, the last, 26 Henry VIII.—*See the Valor Eccles.*

Thus endeth this tedious chapter of the abbey history. Nothing further of any worth is known to me; and I will not trouble the reader with the various wars which the abbot made on his neighbours, and they, in return, on him. Nor with the hundred trumperies which traditional slander still tosses for a game-ball at fitting intervals, nor break out into a grave episode about a subterraneous passage from the park to the veiled ladies at Legbourne, who are said to have been so naughty as to love some of the young monks, and to spot their virgin-fame by certain revels with the visitors from the abbey.

"And here the abbess shuts the gates on us."



Engraved by J. [illegible] Hull

SAINT JAMES' CHURCH, LOUTH.

CHAP. II.

Saint James' Church.

" Explebo historiam, reddarque tenebris."

St. James' or the "highe churche," the "southe kirke," or the "newe churche," as it was variously called, is now the *only* episcopal place of worship in Louth. The building has had the good fortune to receive universal praise, from the most competent scholars in the school of Angelo to the merest gazetteer, who commonly lauds or censures as that ancient worthy—the multitude, doth. But no ordinary praise could surpass the architectural beauty of the tower and spire of this building, which, like many of the *chef d' œuvres* of genius, was first brought to perfection amidst extreme poverty and much discouragement. The rage for church building, as a memorial of great families, had ceased with the corruption of the aristocracy; and the dawning reformation had spoiled the trade of making atonement for a profligate life by building a steeple. But neither had destroyed the long-cherished taste of the monks for those branches of the arts which serve the

altars of superstition. The gradual decay of St. Mary's, together with its increasing distance from the town, which has gradually receded from the northern hills, were the probable occasions of this building. But when it was commenced, must now remain conjectural, since the disappearance of a MS. book, which contained the antiquities of the church and other parts of the town.

This book was written, I think, by a Mr. Foulis, and is first mentioned in 1688, after which time it passed, with other property, into the hands of the successive churchwardens, where its fate was various; sometimes indeed it was very properly confined to the "paryshe cheste," but at other, and too commonly, it was lent about to "enterteyne" the inhabitants, some of whom probably extracted from it. And it is believed that Sir Joseph Banks took his extracts from such a source, as it is well known that neither he, Mr. Jolland, nor Mr. Thomas Espin succeeded in their attempts to restore the original copy. One of the latest mentions that I find of the book is the following; and if not destroyed, this notice of it, and the abbey book, may restore them.

"Mem. June 16, 1734. The parish Clerk stands chargeable with Imprs. among other things,

"Item. a book giving account of the Edifices and Buildings of the Church and Steeple, &c. and curiosities thereof."

The body of the church is in earlier, and much inferior style to the tower; and an attentive observation of the comparative age of the two, has led us to date the middle part of the building nearly one hundred years previous to the so much admired west. "It consists altogether of a middle and side aisles, without transcept. The light necessary for the top of the middle aisle is introduced by windows above the side ones. The pillars that support the roof of the nave are octagonal, the alternate sides relieved by single flutes;

the capitals are plain, and the pointed arches are groined by arcs of circles whose centres are the opposite imposts. A very elegant new roof has recently been erected, which greatly improves the appearance of the church. The chancel, from its architecture, seems to be nearly coeval with the steeple; the corbel figures throughout this part are well executed, chiefly representing angels, some sustaining shields, others in the act of devotion; and those on the north aisle have each a croslet upon the head-dress. Each of the pillars is composed of four circular shafts, forming a quatrefoil, connected at the corners by a cove; their bases, like those of the steeple, rest upon very high plinths, which are surrounded with fascia; and the arches, like those of the nave, include an equilateral triangle: the top is ornamented with some good carving in oak, but from neglect is going rapidly to decay."

The chancel is the production of a better taste and a more sculptor-like hand, and for resemblance of style, should probably be dated with the upper part of the tower and spire.

The external walls are now without decoration, though it is plain that they once had their *gens d' armerie* of saints faithfully posted in appropriate niches, which have now nothing to do, but to make their lament to the condoling winds. The eastern gable has an exquisitely beautiful window, whose pointed architecture loses its effect by the narrow street. But no one can refuse admiration of its finished tracery, which is well relieved by a pair of niched and canopied buttresses, and the whole finished by an angular point, supporting a fleury cross. The interior of the church, which is neatly modern, has little, with the exception of a few fragments of fine carvings, and half a dozen consummately grotesque faces that peep, watchman-like, from the pillars which they were intended to adorn, to interest the antiquary. The moderate altar-piece painted by Williams, in 1775, and some indifferent monuments and recent improvements in the pews, and other conveniences of the church, are

objects of which every one who has eyes can as well or better judge than the writer.

But we return to the tower. It is commonly supposed to have been begun in the time of Richard the Third, nor is the comparative poverty of the town, which never appears to have been much inhabited by persons of more distinction than tradesmen or ecclesiastics, with their dependants, any objection to the supposition. The tower was not finished till after 1501, when the gallery within the steeple* received "40 *foot grafts and* 10 *orbs*," for its completion. As a description of the tower and spire has been published by the late Mr. Espin, whose taste for architectural antiquity was well known, I extract it (though much too technical) in preference to writing one; partly because I and the reader have more confidence in his correctness, and partly because it is the one with which many are already familiar.

"The steeple is supported by its four corners, which on the outside consist of similar buttresses, two at each angle, and in fine proportion with the rest of the building. Each inside corner of these abutments swells into an elegant clustered three-quarter pillar, and though immensely large, appears light to the eye of the observer. The plinth part of the bases on which the pillars rest is four feet high, surrounded with double fascias; each ascending shaft has its own five-eighths octangular capital, without foliage; these become united, and form a single capital for the whole: from hence spring four pointed arches, whose centres are the third points. The archway to the east is open to the church; by the western one is the entrance, which is mean; but this defect is amply compensated by the masterly window above, which entirely

* "Mem. That the steeple is in length, from the ground to the highest stone of the broach, by the king's yard, 18 score feet, and great measure shewed by master mason and his brethren." The present height of the spire however, taken with a sextant, is only 288 feet.

fills up the remainder of the arch. The side spaces are open as high as the side aisles, where spring obtuse pointed arches to support the side walls of the steeple; the remainder of the spaces is then formed into single windows, each divided in the middle by a strong mullion, which externally changes into a separation, and the single window within becomes two finely-proportioned ones without. Above the tops of these four arches, fifty-three feet from the floor, is a gallery extending round the steeple, guarded by a balustrade of tracery-work: eight large regular pointed windows, two on each side, give light to this upper part; they are separated from each other by cornice-work and shafts, and connected at the corners by similar workmanship. From the middle shaft of these corners spring ribbed arches diagonally, and from the centre ones of the mullions that divide the windows, spring others crosswise, all, if continued, would meet in a point; but this is prevented by their having to support an open piece of circular stone-work, five feet diameter, which constitutes the crown of this beautiful dome. The ribs from the other shafts issue in different directions, crossing each other at right angles; and their intersections are covered with clusters of flowers. From the gallery to the top of this doom is thirty-three feet, making its height from the bottom eighty-six feet. Above this arch hang eight heavy bells, cast, according to the old fashion, very long and weighty in the skirt.

"The buttresses on the outside contract as they advance in height, still preserving their fine proportion: at each contraction the preceding stages terminate with elegant pediments, supported by grotesque projecting corbels: these pediments are formed by two graceful curves each, the compartments of which are filled up with bold relief; and the outward edges adorned with crockets terminating at their summits with finials. In this manner they diminish to the top, where they support octagonal fluted turrets, thirty feet high, embattled at their tops; from whence shoot the corner pinnacles, the

angles of which are ornamented with crockets, and their points finished like those of the pediments.

"The faces of the steeple are exactly similar, except the lower part of the west, which contains the entrance through a pointed arch, surmounted by a crocket canopy, above which is a fine window, bold in its cornice and tracery. The other windows are two and two, separated by corniced mullions, dividing where the tops begin to converge, and form to each the highly-pointed arch: the superior ones are crowned with graceful foliated canopies, rising in bold relief nearly to the cornice beneath the battlements. At eighty-eight feet from the ground is a gallery round the exterior of the steeple, guarded by a parapet wall; and at the height of one hundred and forty-seven feet commence the battlements, each side of which is pierced by embrasures separated by the pedestals of three small pinnacles.

"The octangular centre spire is one hundred and forty-one feet to the tip of the cross, and the top stone projects with a cornice. A few feet beneath is another projection; the space between is nearly perpendicular, and fluted. The corners are enriched with crockets, which contribute considerably to its light appearance. Near the bottom of the sides answering the cardinal points, are four small pointed windows; and the other sides are connected to the corner turrets by spandrels of the most exquisite workmanship."

Such a building, if executed according to this draught, of which every observer will be conscious, needs no set paragraphs to blow its reputation into notice. It has the great attribute of a perfect production,—that it alike pleases the fool and the wise, the man who judges of things by the vulgar technicalities of the art, and him who, perfectly ignorant of it, has yet a quick perception and fine sympathy with the beau ideal of the beautiful.

I have before said, that the building was raised in much pecuniary embarrassment; and the following extracts are il-

lustrative of the difficulties through which the superintending spirit, probably some obscure monk or friar, had to push the work.

"Memorandum. That the said accomptants has borrowed to the building of the broach, of the alderman and brethren of our Lady Gyld, and the comon'ty shall pay to the said gyld again, as it appears in the accompt book of our Lady Gyld, - - 6*l.* 13*s.* 4*d.*

"Also, that the said accomptants has borrowed of the said alderman and brethren, to the building of the said broach, the which the comon'ty shall pay again, as it appears in our Lady accompt book, - 6*l.* 10*s.*

"Also, that the said accomptants has received of William Johnson and Richard Brough, deans of our Lady Gyld, by the assent of the alderman and brethren of the said gyld, for to buy stone to the broach, as it appears in their accompt, sum 40*s.*, the which sum was borrowed of our Lady Hutch, for to buy wax.

"Memorandum. That the said accomptants has borrowed to the said building, of the alderman and brethren of St. Peter Gyld, sum - - - - 6*l.* 7*s.*

"And the said accomptants, by the assent of the comon'ty, has laid to pledge to the said alderman and brethren, the best chalice belonging to the high altar, the which chalice lays in Trinity Hutch.

"Memorandum. That the said alderman and brethren of our Lady Gyld, has lent, of St. Hugh day, to the building of the said broach, to the said accompts, the which the comon'ty shall pay again, - - 6*l.* 8*s.* 4*d.*

"Owing to our Lady Gyld this year, -	sum,	£21	16	8
"Owing to St. Peter Gyld, - -	sum,	6	12	0
	Sum,	28	8	8

"Memorandum. That the said comon'ty has borrowed of the alderman of St. Peter Gyld, - - 6*l.* 12*s.*

"And the said comon'ty has laid to pledge, to the said alderman and brethren, their best chalice, which chalice lies in their hutch belonging to the said alderman and brethren, called Trinity hutch, within the rood loft.

"Borrowed of our Lady Gyld, and Trinity Gyld, and St. Peter Gyld, to the building of the broach, the year afore and this year, sum total, - - 44*l.* 2*s.* 4*d.*

"That the said accomptants has borrowed of the alderman and brethren of our Lady Gyld, this year, to the building of the broach, - - - - 4*l.* 4*s.* 1½*d.*

"Which sum was paid of the arrears of William Watson, dean of the brotherhood, as it appears in our Lady books, A.D. 1503, and paid by the hands of John Chapman, merchant, - - 4*l.* 4*s.* 1½*d.*

"As it was left in his hands, as it appears from the said book, Memorandum, that the comon'ty of this town oweth to Master Alderman George Fitzwilliams, Esq. and brother of this Gyld, as it appears the year afore, to the building of the broach, the which belongs to our Lady Gyld, sum, - - - 36*l.* 8*s.* 8*d.*

"The which the said comon'ty has laid to pledge, to the said master alderman and brethren, two silver crosses, one of their best chalices, and their silver pax.

"Also the said comon'ty borrowed this year, of the arrears of William Watson, as it appears afore, 4*l.* 4*s.* 1½*d.*

"Memorandum. That the said comon'ty borrowed of the alderman and brethren of Trinity Gyld, to the said building, as it appears the year afore, - 21*l.* 8*s.*

"Of Peter Gyld, - - - 7*l.* 7*s.*

"The said Mr. Alderman and brethren, of the money received of Elizabeth Lindsey, 8*d.*; also of the arrears of John Fisher Barker, dean of the said gyld, 10*s.* 3*d.*; as it appears also of Thomas Alderton for diverse brethren, their names unknown, 6*s.* 4*d.*

"Of master Alderman George Fitzwilliams, Esq. and brethren of our Lady Gyld, - - 40*l.* 12*s.* 9*d.*

"Of the arrears of Richard Brough, - - 48*s.* 8½*d.*

"Of Simon Lincoln, merchant, and alderman of St. Peter Gyld, to the building of the said broach, - 6*l.* 12*s.*

"Memorandum. The kirkwardens and comon'ty of this town oweth to alderman and brethren of Trinity Gyld, as appears by parcels, &c. - - - 38*s.* 3*d.*

"To alderman and brethren of our Lady Gyld, 43*l.* 0*s.* 18*d.*

"To St. Peter Gyld, - - - - 6*l.* 7*s.*

"Memorandum. That the executors of Mr. Thomas Sudbury, some time vicar of Louth, John Chapman, merchant, Simon Lincoln, merchant, and Richard Beverly, mercer, of the same town, disposed and gave of his goods to the said kirk, and to other places, &c. &c.

"Mr. John Skipwith, knight, of Grimsby, - - 2*s.*

"Received of Master John Chapman, merchant, paid by his own son, to the building of the broach above the steeple, in gold, - - - - 20*l.*

"Received of the Websters and Walkers, of their light that they gave to the building of the broach, - 30*s.*

"Item. Received of John Tathwell, of Tathwell, jentylman, - - - - - 12*d.*

"Memorandum, the 21st day of May, that John Glover gave, for because he was so courteously dealt with, five clipped groats.

"Richard Swaby, parson of the west kirk of Saltfleetby, 1505-6.

"Gifts given when the first stone was set of the broach, by diverse men:—

"Item. Received of the gift of George Fitzwilliam, gent. 20*d.*

"Item. Received of John Chapman, merchant, an old noble, the which was received for of Robert Beverley, of Good Friday, - - - - - 8*s.* 9*d.*

"Item. Received of John Girdyke, for the same work, 6*s.* 8*d.*

"Item. Received of diverse men, for the same work, 5*s.* 4*d.*

"Gold found in the kirk, delivered by William Ayleby, priest, to kirkwarden, - - - - 12*d*."

The cost of the broach is stated in the following memorandum:—

"Costs and charges of the broach, by 15 years, 14 score and 8*l*. and 3*s*. - - - -	£288	3	0
"And also this yere endeing, and paid diverse men, - - - - - -	17	4	5
	305	7	5"

Would that the same economy had appeared in all the pages of church building, it is probable that the works would have been better productions. And thus, by borrowing, pawning chalices and crosses, begging, bantering the workmen, and voluntary contributions (perhaps the most honourable means) the tower, after fifteen years' labour, was just completed in 1515, when "the wethercocke* was sette upon the broche of Holy Rood Eve," and a general parish rejoicing took place, of which the following is the only extant notice:—

"Mem. The fifteenth Sunday after Holy Trinity of this year (1515), the weathercock was set upon the broach, of Holy Rood Eve, after there being William Ayleby, parish priest, with many of his brethren priests there present, hallowing the said weathercock and the stone that it stands upon, and so conveyed upon the said broach; and then the said priests sung *Te Deum Laudamus*, with organs, and the kirkwardens garred ring all the bells, and caused all the people there being to have bread and ale, and all the loving of God, our Lady, and all saints."

The sapient scrivener, whoever he was, has added a note

* "Mem. That Thomas Taylor, draper, gave the weathercock, which was bought at York, of a great baron, and made at Lincoln; and the king of Scots brought the same baron into England with him."

which, from being somewhat obscure, may be thought akin to the sublime: viz.—

"Mem. That Thomas Bradley, mercer, said that he might mean well, and saw the first stone set upon the steeple, and also the last stone set upon the broach. And also Agnes, the wife of Robert English Barker, said the same, with many more. And the said Thomas Bradley lived after by five years."

The exquisite spire, partly because being so elegantly slender it perhaps required longer to consolidate, and partly because so perfectly beautiful it was a greater temptation to disaster, which commonly, like a true hawk, flies at the best game, has met with several shocks and fractures, which have however left its beauty entire. In 1558, a "grete tempeste" threw down the cope stone, which was sixteen inches in diameter, and the iron cross, nine feet high and "as thick as a large man's arme," and shattered eighteen feet more of the spiral work, which cost in repairs £34. 13*s.* 7*d.** Again, in 1628, only forty years subsequent, the steeple was so much out of repair as to require, for those days, the following considerable sums:—

"Paide Christr. Browne for going into the steeple, 5*s.* 7*d.*
"Pd. for a chaler of lyme, and carrying it to the church, 13*s.*
"Pd. to Thomas Egglesfield for work about the steeple broach, - - - - - - - - 5*l.*
"Pd. for the steple mender's horse mete, - 5*s.* 9*d.*
"Pd. to Christr. Brown for going to Grimsby, a Drill putteinge in the cramps, - - - - 12*d.*
"Pd. for oyle to the wethercocke, - - - 3*d.*"

And in 1634, the year in which the parish entries are first made in Arabic numerals, "the steple felle down" again by its old enemy the "greate tempeste," which broke into the aisle, the north of which was more particularly the sufferer.

* To pay this sum the first church assessment was laid; the second in 1610, which brought £12. 13*s.*

A memorial of this is the top stone of the spire, whose east edge bears the name of Tho. Turner, (1635) the mason. This, with other repairs, cost the parish £118. 7*s.* 3*d.* And in 1635, as if destruction were resolved upon this steeple, it was set on fire.

"Item. given to 4 men for helpyng when the fire was in the steple, and for watching day and night, - 5*s.* 6*d.*"

In 1828 it was again tempest-struck. Thus endeth the chapter of accidents relative to this fair edifice.

When St. James' was first appropriated to worship, I cannot learn, and it is with hesitation that I conjecture it not to have been much before 1450, if at all; for St. Mary's, the mother church, in all charters and other legal writings was then called the parish church. St. James' church is prebendal, as was that of St. Mary. And the stall in the diocesan cathedral, according to Pegg's M.SS., was filled in the following order. The first prebendary of whom we have account, held it A.D. 1203. The principal persons were

Hugh de Welles, Bishop of Lincoln.

William de Welton, Archbishop of York.

Joceline Cardinalis.

John Marshall, Residentiary.

John Collyson, Archdeacon of Northampton, 1471, obiit 1481.

Richard Cowland, Precentor.

William Smith, Schoolmaster of Eaton, ob. 1507.

John Cutler, Treasurer.

Robert Shorton, Master of St. John's, Cambridge.

Roger Bromhall, Subdean.

John Bullingham, Archdeacon of Hunt. and Bishop of Glocester and Bristol.

Alexander Chapman, Archdeacon of Stowe and Preb. of Canterbury.

William Wair, Archdeacon of Leicester.

Robert Price, Instal. 1667.

Laurence Echard, Archdeacon of Stowe.

Bernard Wilson, D.D. Instal. 1772.

THE BELLS.—These children of sound and expense, as an oriental would say, or rather their patrons and admirers, would deem me disrespectful if I were to allow them no niche in a memorial of a building, which they have so often edified with their various note. How many surpliced priests or "ceremooneyous ladyes" stood at their baptism,—how many ghosts were seen that night,—how much the commonalty revelled with bread and ale,—and how often the children shouted *Ave Maria*,—how many times the priests changed their raiment, and lighted and put out tapers, profaned the holy name, and jabbered out Latin benedictions to the ropes, collars, and clappers of these bells, mine author does not relate. But fortunately their names, (one of which, Stella Mariæ, sufficiently poetic) number, superior weight to their neighbours at St. Mary's, the various journeys they occasioned, and the several indictments and watchings they caused the inhabitants, may be drawn from the following extracts :—

" Memorandum, the weight of three bells in Louth :—

Item. The first, the least bell, called John Weyner, 13*cwt.* 1*qr.*

Item. The middle bell, 15*cwt.* ½ except 9*lb.* 15*cwt.* 47*lb.*

Item. The great bell, called Stella Mariæ, weigheth 18*cwt.* except 12*lb.* - - - 17*cwt.* 44*lb.*

The middle bell clapper, a quarter of *cwt.* and 16*lb.* 44*lb.*

The best bell clapper weigheth a quarter of *cwt.* and 12*lb.* - - - - - - - 40*lb.*

The great bell clapper ½*cwt.* and 6*lb.* - - 62*lb.*

Memorandum, that the three new bells weighed heavier than the three old bells in metal, which bell-getter had in money 7*l.* 8*s.*, which was borrowed of Trinity hutch, as appears by accompts there.

Paid for making 3 new bells to Nottingham bell-getter.

"Paid for three indentures making betwixt this town and the said bell-getter, - - - 4*s*.
Paid William Foster riding to the said bell-getter to Nottingham, to see the bells casting, his expenses, 4*s*.
Paid Thomas Wright and Robert Burnett, carrying two of the said bells to Bracebridge, beside Lincoln, 6*s*.8*d*.
Item. Carrying the first bell to Bracebridge, - 8*d*.
Riding to Nottingham for the said bells, by six days, 4*s*. 4*d*.
Item. Carrying said three bells from Bracebridge to Louth, two load, - - - 9*s*. 4*d*.
Making three bell clappers, - - - 14*s*.
Paid to —— Hardy, for carrying the rope from Saltfleet Haven to Louth, - - - 6*d*.
Memorandum, that John White, priest, gave to the buying of Trinity bell, in gold, 6*s*. 8*d*., and also the said John gave three silver spoons to the said bell, sold to Richard Lofte, - - - - 8*s*. 6*d*.
Also received of diverse men, of their good-will to the said Trinity bell, - - - - 54*s*. 5*d*."

Thus far the first generation of bells at St. James' church. Since their time, no one but the ringers, nor they if obliged to read, would desire me to record the various changes, repairs, successions, expenses, travels, and grave councils with which the parish books are plentifully stored. And with the reader's permission, I beg to introduce him to more musical company.

The Organs.—It was scarcely possible that an instrument which has acted so conspicuous a part in the parade of religious ceremony, could be long wanting even at St. James' church. And accordingly we find—

"Memorand', that George Smythe, merchaunt, boughte one payre orrgans beyonde the sea, and the saide George sold 'em the com'onty of this towne of Louthe, fore 13*l*. 6*s*. 8*d*. In the first they paide him 10*l*., the which

Maister Thomas Barrow gave to the saide com'onty and parson of the said towne, being then dead." &c. &c.

"Beyonde the sea," means, in this instance it would seem, from Flanders. For the instrument was called the Flemish organ: (Query, whether to distinguish it from some other?) And it was set in the rood loft, for which work of "foure daies" the commonalty had to pay 20*d*.

With these the beautiful *Te Deum* was sung at the consecration of the broach, in 1515. But though somewhat hallowed by the circumstance, the fickle taste or worn-out instrument induced a change which is thus recorded:—"That the honest men of this towne of Louthe, deshirying to have a good payr of organs, to the laude, prayse, and honour of God, and the hole holy co'pany of heffen, made an assemble together for this purpose on a certayne daye; at whiche tyme Mr. Richard Taylor, preste and bachelor of laws, then abydyng w'tin the dyocess of Norwiche, being p'sent, heryng the good devoute mynds and vertuouse intent of the said townesmen, of his mere devocion and good naturall zele to this towne, wherein he was borne and brought up, offred for to cause them have a payre made of a c'nnyng man in Lyn, that should be exampled by a payre of the same man makying at Ely, who was called Mr. Bylton, whiche then had a singular prayse, for the sum of xxii powndes, whereof he pr'mysed to giff thereto xi powndes; upon which promesse they accorded, insomuch that the said Mr. Taylor covennantyd and bargaynyd the orgayns to be made and browght to thys towne, and set up on the north syde in the hihhe quere, on St. Barnabe eve, in the yere of oure Lorde m,v,xxxj; at whiche time the said xxij powndes was payd, xi powndes by the officer or alderman of o'r lady guylde, then beying upon the stock of our lady, and the other xi powndes by the above naymd Mr. Taylor; whiche also, co'sideryng the goodness of the instrument, and how well it satisfyed and co'tented the mynds of the pysshoners, dyd gyffe farther at that tyme, in rewarde to

the maker of the said instrument, for a rewarde besyde his covvenant, xi shillings for his good diligence and well acqwytying hym to the said instrument; for whiche beneficiall acte I praye Jesu acqwyte and rewarde hym in his kyngdom of heven. Amen for charite!"

Many remaining enquiries press upon me from my prospective readers, as—whence was the stone obtained? who was the architect? when was the rood loft taken down? what became of the painted windows, font, and other decorations of the church when it was papal, consisting of holy water vats, crosiers, paxes, taper sticks, mass altars, images, beads, gold and silver cloths, the machinery for making the Holy Ghost appear, and for getting up the wondrous puppet shows of Corpus Christi Day? when the church yard was disused, and why the gates and turn-about were removed from the eastern end? To all of which I beg to make a miscellaneous reply, by notices excerpted from the existing and perished parish books.

Extracts referring to the erection of the church between the dates 1501 *and* 1521. *The earliest accounts in the* present *church book are* 1528.

" Paid for stone and expences at the quarrel to the broach.

Item. Paid to John Chapman, merchant, William Johnson riding to the quarrel by 4 days, and other two men charing stone, and to William Nettleton in his expences, - - - - 6*s*. 8*d*.

Item. Paid to William Johnson for his labour 12*d*. and for his horse hire 13*d*. - - - - 2*s*. 1*d*.

Item. Paid to the quarryn for stone at that time, - 40*s*.

Item. Paid to William Nettleton, charing stone at the said quarrel to the broach, - - 1*s*. 4*d*.

Paid for carrying of stone.

Item. Paid to Thomas ——, for two load stone carrying to Louth, - - - - 3*s*. 5*d*.

"Item. Paid William Kelsey, two loads 3*s.* 4*d.*; Robert Kelsey, one load 20*d.*; and William Offrey, one load, 20*d.* - - - - - - - 6*s.* 8*d.*

Item. Paid to John Moaks and his fellows, from Consby to Louth, for five load carrying, - - 8*s.* 4*d.*

Item. Paid to William Johnston, for his own cost and his horse hire, riding to the quarrel for stone to the broach, by four days, - - - 2*s.* 4*d.*

Item. To John Offrey for ten load from the quarrel to Dog Dike by land and water, price per load 20*d.* sum 16*s.* 8*d.*

Item. To Richard Spencer's wife, of Keelby, for 2 load from the quarrel to Appletree nuts, - - 2*s.*

Item. Paid John Lebel for the same 2 load, from Appletree nuts to Dog Dyke, - - 1*s.* 4*d.*

Item. Paid to the said John, for 7 load from the quarrel to Dog Dyke, by land and water, - 11*s.* 8*d.*

Item. Paid, the first Sunday of Lent, to William Bonnett, quarryer, of Keelby, for stone at the quarrel, 36*s.* 8*d.*

Memorandum. There is coming home stone to the broach 10 score foot and 5, and to the gallery within the steeple 40 foot grafts and 10 orbs.

Item. Paid to William Nettleton, riding to the quarrell for to buy stone to the broach, and for to get a master mason for to take charge of the said broach, by 4 days 2*s.*, and to John Miller for his horse hire and his own cost 20*d.* - - - - sum 3*s.* 8*d.*

A looch or lock is a place to lay stone in.

Item. Paid to John Cole, master mason of the broach, for making molds to it, by 4 days, - - 2*s.* 5*d.*

Item. Paid to William Thomas to fetch him diverse things, - - - - - 10*d.*

Item. Paid for packthread, glue, and nails, - 3*d.*

Item. Paid to William Thomas, one day 4*d.*; to John Archer, one day 4*d.*; and Thomas Garbard, one day 4*d.*; bearing timber forth of the lock, - - 1*s.*

"Item. Paid to John Cole, master mason, and to William Johnson, riding to the quarrel for to buy stone to the broach, - - - - 3s. 4d.

Item. Paid by the hands of John Chapman, merchant, and William Johnson, at two times, for stone to the broach and to the gallery within the steeple, to William Benneit and John Lovely, quarriers, - - 80s.

Item. That William Johnson paid John Levely and William Bennett at the quarrel for stone - - 40s.

Item. That John Cole, master mason, and William Johnson paid to the said John and William at the quarrel, 20s.

Item. That Robert Beverley and his fellows paid of St. Ann day, at Louth, to the said quarries, - 57s. 11d.

Item. That the said John and William has received the day afore, of the said Robert and his fellows, 27s. 6d.

Item. That William Bonnett has received, of Sunday afore Michaelmas day, at Louth, of Thomas Taylor and his fellows, - - - - - 90s.

Item. That John Lively and William Bonnett has received at Grimsby, of John Cole, master mason, and William Johnson, an owing reckoning, of St. Katharine's day this year, - - - - - - 7s. 6d.

And that day lay there at Cunsby 31 load stone, paid for.

Item. That the said John Cole, master mason, and William Johnson paid, the same day, to William Bonnett and John Lively, quarriers, for stone that lies at the quarrell, - - - - 1s. 3d.

Memorandum. That master mason and William Johnson bought stone at the quarrell of Roger Hanking and Edmund Shepherd, 100 foot, price a foot 2½d., and so they gave them in 3s. 4d.; and to William Canworth, 100 foot, price 2½d. a foot, and they gave him 3s. 4d.; also John Glover, for eight load great stone from Wigfurth to Appletree nuts, 3s. 4d.; and also to the said master and William for their costs, 3s. 4d.; also paid to

" master mason another time, for to bear to the quarries, the 4th Sunday of Advent, 20*l.* - sum, 20*l.* 19*s.* 8*d.*

For to make a Loch to lay stone in.

Paid to Robert Beverley for 6 bunch sewing rope, - 5*d.*

Also paid to Thomas Taylor for latts, 200 and ½, 12½*d.*; nails, 6*d.*; straw, 2*s.* 4*d.*; 1½lb. wax, 10½*d.*; rosin, 1½*lb.*, 1½*d.*; - - - - - - - sum 4*s.* 4*d.*

Also paid to William Thomas and William Palmer, levelying the ground for to sett the broach upon, and removing stone by 3 days 2*s.*, also for four load sand gathering 8*d.*, - - - 2*s.* 8*d.*

Paid for carriage of stone from Dog Dyke to Louth.

Item. Paid to Wm. Newsome for three quarters of a load 14*d.*; paid to a man of Consby for 2 load 3*s.* 4*d.*; 4*s.* 6*d.*

Memorandum. That there is at Dog Dyke 31 load stone paid for, except these four load.

Item. Paid to John Glover for one load, 20*d.*, John Howson one load 20*d.*, and William Kelsey one load 20*d.*, at Mid Lent, - - - - - - 5*s.*

Item. Paid diverse times in expences to the carriers and master mason, - - - - 2*s.* 4*d.*

Item. Paid for 1 load carriage from Dog Dyke to Louth, 20*d.*

And so there is remaining at Tattershall 21 load.

Item. Paid to the bailiff of Consby for toll for stone carriage in great, for the broach, by - - 5*s.*

Item. Paid to William Johnson by three days riding to the quarrell, - - - - - - 2*s.*

Item. Also that Thomas Taylor paid to Robert Peniston for lyme, - - - - 12*s.*

Item. Winding up stone to the broach, - - 6*s.*

Item. Paid to William Plumer, by three days rolling up lead, - - - - - 12*s.*

Item. Paid, Good Fryday, to Maister Mason's man making mortar, by 9 days, - - 3*s.* 8*d.*

"Paid for the making.

Memorandum. That the abbot of Louth Park gave one yew tree to it.

Item. Paid to the said abbot for one tree, - 3*s.* 4*d.*

Item. Paid for felling of them 4*d.*, and to William Johnson one load 6*d.*, and Robert English gave t'other load.

Item. Paid to Giles Kingerby for one day and half charing and cutting of the said timber 9*d.*, and for carting in, meat and drink, 3*d.* - - - 12*d.*

Lawrence and William and Christopher Scune, master masons from 1505-6 to 1515.

1510, paid to Lawrence and William mason, Christopher Scune, his prentice.

Paid Lawrence Mason for riding to his master in North country, for to spure him whether he would make end of the broach, and he said he would deal no more with it, but he shewed his councel, - - sum, 6*s.* 8*d.*

Paid, first Sunday after Easter, to Christr. Scune, master mason, for half a year, being fee the year afore, 10*s.*

Also, paid to the said master in a reward for, - 10*s.*

N.B. John Cole, master mason from 1501 to 1505-6."

I have often, in the course of this work, dared a word of defence in behalf of the scouted monks, yet I must be faithful to history, and insert the following account of one sad refractory John Baly, whose Ephesian propensities overcame him despite of his sacred vocation.

"Received of John White, priest, part of the wages of John Baly, priest, in recompensing that he stole from the hutch, - - - - 11*s.* 10*d.*

Item. Received of Thomas Bradley, merchant, in expenses at Lincoln for John Baly, priest, - 40*s.*

In expenses for John Baly, priest, leading him to Lincoln castle for breaking hutch, with others, about 1518.

Item. Paid Rob. Moos for his horse, fetching him to Louth.

"Item. Paid John Layremond, Thomas Richardson, with the first day riding for him, - - 12*d.*

Also to the said Thomas Richardson, John Layremond, and Thomas Gregory, constables, for their expenses, with more, - - - - 6*s.* 2*d.*

Item. Four men keeping him in the moot stall day and night, - - - - - 3*s.* 2*d.*

Item. Paid for meat and drink to the said priest, - 10*d.*

Item. Paid for tallow candle burning nights, - 2½*d.*

Item. Paid John Layremond for his horse to said priest that he rode upon to Lincoln, - - 12*d.*

Item. Paid Robert Tregold for master Hennage breakfast, when he came to Louth, - - 19*d.*

In expenses at Lincoln at Assizes, for said priest.

Paid Thomas Wayte, parish clerk, - 3*s.* 2*d.*

—— John Taylor, parish clerk, - - 2*s.* 6*d.*

—— Richard Johnson, glover, - - - 2*s.* 6*d.*

—— Furbisher son - - - 2*s.* 6*d.*

—— to his father, - - - - 8*d.*

—— Robert Gadelarc, - - - 2*s.* 6*d.*

—— John Gony, - - - - - - 2*s.* 6*d.*

—— to Sir Robert Turwhite, sheriff, - 7*s.*

—— for bills of indictment, - - - 16*d.*

—— William Walker for his business at Lincoln, for said priest, - - - - 3*s.*

—— Robert Moos, kirkwarden, - - 2*s.*

—— Thomas Carface for same, - - - 2*s.*

—— to William West for same, - - - 2*s.*

Memorandum, that the half-allowance that we paid to Thomas Bradley, merchant, part of his 40*s.*, appears before, - - - - 15*s.* 4*d.*

Item. In a gold noble, sold to William Goldsmith, which said priest stealed out of the said hutch, - 12*d.*"

The following document, though not rare, will be thought valuable by many of the readers of this volume.

Extracted from the Registry of the Lord Bishop of Lincoln.

"A true copy of Terrier of all the house, lands, tithes, dues, and customs, belonging to the Vicarage of Louth, taken by us whose names are hereunto subscribed, the Tenth day of June, *Anno Dom.* 1724.

"*Impris.* The vicarage house rebuilt, frames of wood, double walled with earth, and thatched with straw, containing three rooms on a floor, with brewhouse and other offices, and four chambers; a little stable, and two places without roof there (commonly called belfries) adjoining to the house, and the house adjoining the church yard; and one garden or orchard, containing near half an acre of ground.

"Item. The church yard adjoining the said vicarage house, fenced about stone walls, containing about one acre.

"Item. One piece of ground commonly called Saint Marie's church yard, containing by estimation one acre, in which stands part of an old church called Saint Marie's; and the ground is used for a place of burying.

"Item. All lambs, wool, pigs, poultry, bees, honey, orchards, and gardens, and all other vicarial dues, (excepting milk, in lieu of which three-pence is paid for every cow at Lammas) are tithable in kind. The manner of tithing as follows:—

"If under five lambs, the vicar has a groat a lamb; if five, half a lamb, the owner taking one the vicar the second, then the owner sets price and the vicar chuses. If above five lambs, the owner takes two, and the vicar the third, paying nothing to the owner though under ten lambs.

"If under six fleeces of wool, the vicar has three-pence each fleece; if six or more, the owner takes two and the vicar the third, without paying any consideration: both lambs and wool are tithable at clipping board, but the lamb is to stay with its dam till Lammas. Sheep

sold between Candlemas and clipping board pay three-pence each sheep to the vicar. Pigs and poultry pay nothing, under five; at five, half one; at six, a whole one, as above specified.

"Item. The three corn mills pay tithe wheat, viz., the West Mill, two strikes; the Park Mill, two strikes; and the Hall Mill, four strikes; quarterly. The two Walk Mills pay five shillings each on Lammas Day, yearly; but one of them is now out of use, and likely to continue so.

"Item. *Offerings and Surplice Fees.*—Each communicant pays at Easter two-pence, for every fire-hearth three half-pence, for publishing bans of matrimony twelve-pence, for marrying with bans one shilling and six-pence, with licence five shillings, whether the man or woman be the inhabitant. For churching, the poorest offer eight-pence; for burial in the church or chancel, or the great bell tolling, half-a-crown. All others one shilling, and strangers double fees.

"Item. Paid the vicar, by Mr. David Atkinson's heirs, five shillings yearly, for catechising the Sundays in Lent; and five shillings yearly, by the Trustees for the Poor's Butter, for catechising all the Sundays in the year.

"The church, and the north and south aisles in the chancel, are repaired by the town; the middle aisle of the quire, commonly called the high quire, is repaired by the lessee of the prebendary of Louth.

"There are six bells and a saint's bell, a decent new pulpit and cushion, reading desk and books, new seats for the inhabitants, altar and rails, communion table and covering, with two large flagons of silver, the one weighing 80 ounces and 18 pennyweights, and the other 63 ounces and 17 pennyweights; one silver salver weighing 32 ounces and 10 pennyweights, one silver plate weighing 8 ounces and 15 pennyweights, one silver basin weighing 6 ounces and 10 pennyweights, one silver chalice and cover weighing 13 ounces 8 pennyweights and 12 grains, and one other chalice and cover

of silver weighing 10 ounces 2 pennyweights and 12 grains, and a clock and chimes, and two brass branched candlesticks, the one of eighteen branches and the other of sixteen.

"Item. The parish clerk has two-pence of every house at Easter, twenty shillings a quarter for keeping the church clean, for a marriage with licence two shillings, without a licence twelve-pence, for a churching four-pence, for a burial in the church twelve-pence, in the church yard six-pence. There are also two brass candlesticks jointed, one for the desk and another for the pulpit.

"Chas. L'Oste, *Vicar*.
Robt. Tathwell,
John Monks,
John Cook,
Willm. Dighton, } *Churchwardens.*

"*Witness*,
"Luke Barton.
Frederic Fenwick.

"A True Copy,
"John Bradley, *Dep. Reg.*"

More I need not add, except that I have made a calculation of some of the recorded monies which St. James' church has received from the parish of Louth, which, if the estimate be made according to the present value of money, is not much less than a quarter of a million.

So far as I could ascertain, the following were some of the Vicars of St. James' church:—

Thomas Egleston, 1507.	William Wetherell, 1674.
Master Jeffray Baley.	Samuel Nicholls.
William Foster, 1541.	Charles L'Oste, 1721.
Sir Robert Doughtie, 1582.	Stephen Ashton, 1734.
Mr. Allen, (probably ejected).	Stephen Fytche, 1768.
Master Melton, 1609.	Wolley Jolland, 1780.
Samuel Adcock, 1670.	Ed. Reginald Mantell, 1831.

CHAP. III.

Saint Mary's Church.

" Roma! Roma! Roma!
Non e piu come era prima."

On the north-west of the town is a cemetery of nearly two acres, which still retains the name of a very ancient church, *(sive capella,* as Willis calls it) which was dilapidated in the time of Henry VII., from when to the last dissolution of religious houses, it was a thing of much expense and trouble to the inhabitants. The building was probably of some extent, as it appears to have been the parish church for nearly four hundred years; and it is thought to have been built by Bloet, the favourite bishop of the Conqueror, because, if built by Alexander his successor, it is probable he would have given it to the Cistercians, whom he colonised at the Park.

The various guilds, chantries, &c. which belonged to St. Mary, contributed as much as possible to its perpetuation; for however remiss some religious parties have become to the duties of a *sui generis* propagation, it is certain that the catholic clergy followed a contrary practice, as every thing

which honesty, "*holie fraude*," or religious invention could scrape together, was faithfully converted into endowment of the body to which the parties belonged. Hence the gifts of waxen tapers, 'scarlitte cloths,' 'sylver crosses,' 'old coins,' &c. &c. are of considerable frequency among the recorded items of the Parish Accounts.

I subjoin a few extracts illustrative of the state of Saint Mary's from 1500, to its disuse.

"1527, *temp.* Henry VIII.

"Item. Jenet B'wley, wido, wit to Saynt Mare Kirke for 11*d*.

Item. To a laborer for timber ordaynd for Madyn Chapel, to Saynt Mare Kirke, - - - - 11*d*.

Memdum. That Jenet B'wley, wido, has gyffyn one paire of beds of sylver, and corall sylver beds, — sylver beds gilted. A crucifix and a boton of sylver gilted. And a knope of silke sett with perell, weying foure ounce one quarter and di' quarter. And also one golde rynge, weying fyve shelyngs. And also a white westment, with a Albe, unto Saynt Mare Kirke.

1529. John Calwood to Saynt Mare Kyrke, - 2*s*. 3*d*.

Item. For bryngyng of a lode of lede fro' Saynct Mare Kyrk to Saynct James Kirk, - - 1*d*.

Item. For cariage of lede from Saynt Mare Churche to the Highe Churche, - - - 11*d*.

Item. Paid for hallowing of St. Mary Kirk, gavth to the suffragan, - - - - 30*s*.

Item. Received of John White, priest, for timber laying at St. Mary Kirk, which was spended for a paile making by our Lady Bedehouse, - - - 20*d*.

Also for one plank which lay at St. Mary Kirk, - 16*d*.

Also received for one pair of beeds that were, &c. 6*d*.

Paid to William Fawer, for ledyng sand and lede to Saynct James Churche fro' Sainct Mare Kirke, 5*d*.

Item. To Fawer for ledyng 10 lode of wod and lede fro' the one churche to the other, - - 20*d*.

"Item. To Thomas Provost for stuff and his labor, about the mendyng of the stall in our Lady quare, where the old organs stood, - - - - - 3*s.*

Item. To John Wathe for takynge down leeds of Mades Chapell, - - - - - - 13*d.*"

1507, Oct. 1.—It appears to have been in a state of comparative prosperity, and, from several new bequests to it, we conclude its various guilds had no prospect of a dissolution: from many I select the subjoined account of a massive cross. That it was given to St. Mary's, and not to St. James' church, to which it was afterwards removed, is plain from the fact, that it was given to the church in which the guild of the Holy Trinity had an altar, which, from the words of the fundamental charter of that body, was certainly St. Mary.

"Memorandum, that the 1st day of Oct. 1507, Richard Beverley, Louth, merchant, executor of the testament and last will of Master Thomas Sudbury, late vicar of Louth aforesaid, delivered in the presence of Master Richard Birmingham, vicar of the same parish, John Topliffe, esq., Thomas Bradley, mercer, Thomas Taylor, draper, Robert Beverley, mercer, and Richard Gyrdyke, mercer, and also of many other of the most honest and substantial of the same town, a cross of silver and gilded, the staff thereof garnished with silver, and gylded pommells, and a foot belonging to the same, all gylded, weighing in all together 237 ounces, which cross, with the foot and staff, was bought and made with the goods of the aforesaid Master Thomas Sudbury, and given and delivered by the said Richard, perpetually to remain in the parish church of Louth for ever, there to be and occupied in the honour of God, his blessed mother, St. James, and all saints, at every principal feast, and also at the burial of every brother and sister of the lamp-light; and yearly, as long as the said Master Thomas Sudbury shall have an obit kept in the aforesaid parish church of Louth, it is likewise to be occupied at the said obit, and the said cross with the foot

to be set upon his heers (hearse), to the intent the devotion of good people shall the rather be stirred to pray for the soul of the said Master Thomas Sudbury, which God pardon. And the said cross, nor no thing thereto belonging, to be occupied at none other time nor season, except only, that if it be the minds, assents, and consents of the vicar of the same church, the alderman of the gyld of the Holy Trinity, and the alderman of the gyld of our Blessed Lady, founded and established in the same church, and the kirkwardens of the same parish for the time being, to whose wisdoms and discretions the use and occupations of the aforesaid cross, staff, and foot, is allway committed for ever. Amen."

The fate of the building, which, with its low spire and three small bells, had served many generations of real and nominal Christians for worship, was much hastened by the admirers of the new church, which, in the true taste of every thing modern, disregarded the claims of antiquity, and having spoiled its predecessor of its organs, lead, timber, images, worshippers, and ornaments, left it at length to the rude hands of time, and the mercy of every jobber who wanted cheap stone or wood, both of which, after so much solemn and expensive consecration, might have claimed better treatment. What could not be used as ornament in the new church, appears to have been publicly sold; and hence the following accounts:—

" The accompts of Robert Spencer, of such money as the said Robert receyved, as well for the three bells of St. Mare Churche, as for certeyn other things receyved by him, as here after followeth:—

First, Recd. by hym for the said three bells in St. Mare Churche, - - - 25*l*. 11*s*. 7*d*.

Item. Recd. of Ann Baliff, wydow, for our Ladye's crown, - - - - - 3*l*."

In 1552 the remaining part of the church was used for a school, to which it was given by the charter of Edward VI.,

but how long it continued in this employ I know not, certainly no considerable period. For it is probable that its distance from the town, and other inconveniences attending it, caused the removal of the grammar school, one of the last of the many incidents that advanced the destruction of Saint Mary's chapel, which was afterwards used for a poor man's lodge.

Further accounts of the building cannot be expected from the church books, for the ruins having become the property of the corporation, ceased to be an object of public care, and it is from the records of that body that all further notices of the place must be sought. No traces of this chapel now remain, for even the very stones of its foundation have been razed in the memory of its present inhabitants, none of whom, it is said, took the trouble of preserving a ground plan, which I believe would have been most easy, as the foundations had never before been disturbed. An old man told me that he remembered, about sixty years ago, one angle of the building which was then sufficiently large to be used as a shed for a half-starved horse.

The chapel was formerly enclosed by a ditch, a very common fence to poor edifices of the monks, who often proved their ingenuity and power by making the best use of the most simple materials.

But in 1774 a wall and gates were put to the church yard, which now serves the town for a general cemetery. With these meagre notices I leave the memory of this building, during which many a scene of unrecorded interest and importance occurred, at least if we believe what is very plain, that man cannot live long in social fellowship with man, without developing something either in crime or virtue, science or delusion, worthy of immortal transmission.

"Item. For dykyng and clensyng c & x roode of the Kirke dyke.

Agreed that Joseph Pool do fence St. Mary's church

" yard, at 1*l.* 3*s.* 6*d.* the rood, and 2*l.* 12*s.* 6*d.* for the gates, and 5*s.* the two stiles."

It is impossible to glance over the records of the times previous to Henry VII. without feeling how scrupulously the catholic priesthood, which had then almost absolute rule, attended to whatever contributed to the perfection of that system of pageantry which was the right-hand of popery. Sculpture, painting, architecture, staining glass, music, embroidery, dying, &c. &c. were among some of the daily studies of a great part of the religious orders; and they were far from being studies alone. For every vessel of the temple, from the canopy that flaunted its drapery of gold and velvet over the beaded and bedizened image of the meek and lowly Jesus, to the very key that locked the gates, nay, to the very stones that flagged the way to the church, partook of the marks of these arts, according to their several capacities; and there was scarcely an atom which was not made to do duty before the wondering eyes of the multitude, in the service of the pope. It is to the honour of the present Church of England, that it has swept away *a part* of this regiment of ceremonious foppery; for who, having first read the New Testament which abrogated the *ceremonies* of the Old, and has noted the simplicity of its doctrines, and the pure spirituality of its economy, would ever expect to find for a Christian temple, a building with which the palace could not rival in worldly decoration, and with which, at times, the hall of the noble and the great could no more compare than a lumber room?

The ancient appearance of Louth church (St. Mary's), at about 1500, would be something like the following:—As the beholder advanced from the distance, a row of gilded images holding important posts in all the intended and accidental niches of the church wall, would first meet the eye, and when he came to closer inspection, he would find the glorious Apostles beaded, mitred, and aproned, perhaps in the low company of some half-savage saints of Germany, or it may

be, beside St. Cuth, (query, St. Goth?) or possibly in silent fellowship with that dignitary, who is said to have got his saintdom by building a bridge! Then at the church door would be the holy water vat, figured with deep ecclesiastical emblems. And, as you entered, saints without number on either side, like so many needy servants in a gentleman's hall when his visitors are departing, would smile you away to the rood loft, where the greatest of all events in the universe—the death of Christ, would be imaged on a silver cross with golden thorns, at which frankincense and myrrh would help the sentimental effect of the devotee. But the chief scene is to come; who could resist, at least as an appeal to the outward sense, the sight of a few men from whom art, mortification, nature, and the taper light in which they exhibited, had taken away every appearance of health, girt with scarlet, purple, and fine linen, and covered with every species of ornament, moving in solemn pace within walls where ceiling, tapestry, diamonds, and taste had striven to excel, and backed by windows which dyed the sun-beams as they darted through into all conceivable colours; now professing to absolve the penitent or execrate the heretic, and now chaunting a service which was thought to be all the more divine from its being unknown to the people, and often to themselves. This was a sight which the understanding of the times could not appreciate, and which it was too early, except for wonderful men, to contemn.

And yet who needs to be convinced, that notwithstanding this daily parade of all the phantasmagoria of frequent masses, of constant chaunting, of public processions, of ceaseless bells, that religious knowledge was almost co-extensive among the buccaniers of America and the English people, and religious character would be in proportion. In short, darkness covered the land, and gross darkness the people. As a confirmation, take the following extracts from the M.SS. of Louth:—

"Item. Paid Robert Boston for the Holy Ghost appearing in the Kirk roof, - - - - - 2*s.*

Paid Robert Boston, for Holy Ghost, - - 2*s.*

Paid Richard Boston, for said Holy Ghost, as appears afore, - - - - - - - 20*d.*"

Those were the days in which the remark was applicable by the people, "formerly we had wooden chalices and golden priests, now we have golden chalices and wooden priests." How far the satire holds in the present day, I shall leave to my readers.

But it is time to review the benefits which have issued from the Romish church. Christianity had done much to Europe when its great nations were falling to ruin. It then became the nurse of the arts; painting and sculpture, with their family of smaller sciences, when the clarion of war was rung through the Roman empire, withdrew from the scenes of battle to the Christian temples, for they seem to be of the nature of the dove, which neither thrives nor remains in tumult, but can better endure "the loud noises of nature's tempest," than any of the commotions of men. When the pencil and the chisel fell from the hands of Greece and the schools of Roman imitators were forsaken, when the Vandals and the Huns began to jabber and menace on the hills of Rome, scholarship and science, each of which lost its patrons, betook them to the service of Christianity. And instead of the monstrous conceptions of idolatry, which had before been the creations of the canvass, or the wanton and filthy images which had glowed into life, under the hands of sculpture, from the rugged stone, the whole history of Revelation furnished employment to the sciences which, through various fortunes, flourished as in an enclosure for a thousand years. But for Christianity, so entirely would luxury and the enormous wickedness of the civilised nations, together with the droves of savages that swarmed from the north, have desolated all things, it is more than probable that *all* the arts,

(some have disappeared) especially those which claim the appellation "fine," would have perished from memory. It would be easy to show, notwithstanding all the two-thought deep philosophy of the eloquent pyrrhonist Gibbon, that Christianity deserves vastly better treatment, even from scholars and men of science, than it generally receives. And it ill becomes either the knowledge or the candour of the Church of England, or indeed of any church, to deny its obligation to popery, which, however truly the mystical Babylon, has yet rendered vast services, not wittingly indeed, to all who shall follow her. But for the church of Rome, Michael Angelo might have wasted his fine genius in cutting out a few rough images to please the laughing multitude. But for the ecclesiastical honours which struck the eye of Raphäel, he might have aimed no higher than caricaturing an enemy among his companions. But for the influence of popery, twenty fine scholars whom we could name, might have sheared off their immortal wit in the smithy or at plough, and turned their amazing industry to mischievous pursuits. What was done at large through Christendom, was done in England in its measure by the influence of the Romish church. And I do not hesitate to affirm, that civilization and science were brought to the birth a century or two prior to the period when they could *naturally* have appeared. The evils were, that when they were brought forth, popery restrained their growth by unweildy bandages. The general errors of that system were, that—while it helped the state it poisoned religion, and made its fountains feculent,—while it bettered the bodies of men in most respects, it captived their minds, —while it baptized a greater number to its ceremonies, it alienated all from the spirit of Christianity,—while it carried the appearance of sanctity in its exterior above all other churches, every vice that could stain humanity was openly practised, by its popes down to its vergers. That which it

professed to desire—the advancement of religion, it impeded by the aggrandized abominations of twelve centuries; and, though some benefits might spring from it, as now and then a beautiful flower from a morass, there never was a sense in which the words of the church service were more comprehensively applicable to society, that it did "the things which it ought not to have done, and left undone the things which it ought to have done."

CHAP. IV.

The Chapel of St. John the Baptist.

A building of this name once stood in Louth, though the present vestiges of its history are so broken and obscure, as to discountenance many words in its description.

I have spent many hours and days in comparing the extant notices of this ancient building, but the result of my inquiries, some will think, does not prove whether it stood in Goosepool, Mercer-row, the Market-place, or on Spittal Hill, each of which advances some claims for the distinction. Yet the house now occupied by Mr. Naull, in the Market-place, appears to me the site of the chapel, some of whose parts, it is probable, even yet exist there.

By some it appears to have been considered as the *mater ecclesiarum Ludæ*, by others only a chapel belonging to one of the guilds. There is just proof enough to make out its existence, and just mystery enough upon it to make it very interesting to antiquaries. When the present church was erected, the Chapel of St. John was in ruins, yet not beyond

occasional use; and the very mention of its repairs is somewhat illustrative of the comparative finery with which it had been formerly ornamented. When the present church was in a course of erection, the old people, who generally have a safe leaning to old things, were not backward to bequeath 'beds,' 'rynges,' 'cloths,' 'groats,' 'merks,' and other poofs of respect to the Chapel of St. John, which, having lost its local habitation, must be satisfied with a name which will probably perish with the present pages, except the following and similar fragments should hereafter become more important. I may add, that with the loss of the history of every one of these religious houses departs so much of the national record beyond recovery, and, in many instances, we lose previous accounts which were by no means confined to their individual history.

MISCELLANIES.

"Item. Paid to John Peniston, for carrying timber from St. John's Chapel, - - - - - 3*d.*

John Curtas wit to the Chapel of Saynte John, - xx*d.*

Jenet Bewley, wido, to Chapel Saynte John Baptiste, for repacions, (reparation) - - - - xii*d.*

Item. To a smythe, for a bolt of yron for a curten to ryn upon at Sainct John Aulter, - - - vj*d.*

Item. For ryngs to the same curten, - - j*d.*

Legacie Thoms. Hill to Sainct John Chapell, - iiij*d.*

Item. Mendyng a sylver crosse, a fyall, and Saynt John of the fertur, - - - - - ii*s.* x*d.*

1542. Item. To Joh. Wath, for mendyng the west wendow in Sainct John Chapel, - - - xij*d.*"

CHAP. V.

The Chantry of Thomas de Luda.

On the 3rd of April, 1317, (10 Edw. II.) Thomas de Luda, one of the prebendaries in the cathedral church of Lincoln, founded a chantry mass, to be sung for ever at the altar of the Holy Trinity, in the chapel of the Virgin Mary. The charter of this said Thomas is somewhere in existence in Lincolnshire, but as I cannot learn where, nor in whose possession, I must content myself and the reader with some extracts from it, the authority of which is sufficiently attested by the gentleman who, some years since, made them. I give his words. "It is endorsed, 'Ordinaco cantariæ Thome de Luda, in ecclesia de Luda.'" He gives several houses and lands for maintaining William de Setford, a priest, and his successor, to support the service of prayers enjoined. It begins with the usual parade of charters, and ends, "Hiis testibus, d'no Simoni de Chaumbleys, militi Wal'to Ryband Henrico Malherbe, Henrico de Stweton, Roger Sibill, et

aliis. Dat ap Lutentio die triensis Aprilis, anno D'ni mill. M.CCC septimo decimo." It was instituted for the souls of William the said founder's father, Margaret his mother, his brother, and all his benefactors, every day at the altar of the said Holy Trinity, to hold to the said chaplain and his successors, in perpetual alms for their sustenance; *five collects are appointed to be said in the mass:—one for the founder's health of body and soul whilst living, and when dead for his soul; the second, for the soul of father and mother; third, for his brethren; fourth, for his benefactors; fifth, for all the faithful, living or dead;* except on certain festivals therein mentioned, when other offices are appointed instead. * * Expressly enjoining the chaplain not to waste, or indiscreetly dispose of, any thing so settled or given for the support of himself or his proper clerks, especially of the chalices, books, vestments, and other ornaments requisite to the said chantry. * * And that neither the rector of the mother church, nor vicar, should have power over the goods of the said chantry.* * Yet the chaplain to assist at divine service in the said church of Louth, particularly in singing.* * On death, or other removal, the successor to receive the profits; to be sworn to obey the conditions, and to be collated by the lord bishop of Lincoln. The collects are inserted a little before the end.

This quotation will serve two purposes; first, to describe that chartered folly formerly known by the name Chantry Mass, and secondly, to illustrate the particular character of the one at Louth. In consequence of the immense acquisitions of land which the ecclesiastics made, and which promised to be much greater, the law of mortmain was introduced, which deemed all property given to the religious houses or corporations illegal, if without the royal charter. So that the consent of the king and the bishop was necessary by charter, before a man could have founded a chantry. This accounts for the next document—*the Confirmatory Charter of Edward IV.*

"Edward IV., by the grace of God, King of England, Lord of Ireland, and Duke of Aquitain, to all to whom these present letters shall come greeting.

"Although, by the common council of our realm, it is ordained that it may not be lawful for religious persons, or for others, to enter on the fee of another, it should come into mortmain, without our licence and (the licence) of the chief lord of whom that fee is immediately holden; yet, in consideration of the fine which our beloved in Christ, Master Thomas of Louth, hath made unto us, we have granted and given licence for us and our heirs, as much as in us lies, to the said Thomas, those six messuages, twenty acres of land, four acres and a half of meadow, and twenty shillings annual rent, being in Louth and Somercotes, that he may give and assign the same for a chaplain at the sacred altar of the Holy Trinity, in the chapel of the Blessed Mary of Louth, for the soul of Thomas himself, and the souls of his predecessors and successors, daily to celebrate (mass). To have and to hold to the said chaplain and his successors, chaplains in the sacred chapel aforesaid, for the souls aforesaid, daily for ever to celebrate (mass). And that these aforesaid messuages, land, meadow, and rent, with the appurtenances, may be received and holden by the same chaplain and the aforesaid Thomas, to them and their successors, to celebrate (mass) in the sacred chapel aforesaid, for the souls aforesaid, daily for ever, as is aforesaid, as by the tenor of the same presents we have given special licence. We will that the aforesaid Thomas or his heirs, or the aforesaid chaplain or his successors, by * * *
* * * * * * * * * * * * *
saving nevertheless to the chief lords of the fee their accustomed dues and services. In witness of which we have caused these our letters to be made patent. Witness myself at Clarendon, the Fifth day of March, in the tenth year of my reign.

"By fine of twenty shillings. Duplicate."

The endowments of this chantry were considerably augmented by John bishop of Lincoln, a copy of whose charter will be found in the *Appendix*. For the benefit of the English reader, I shall extract some of the most important items. The bishop gives the following reasons for his sanction of the chantry:—"We make the continuance, which followeth accordingly, to all the sons of the church of the Holy Mother, who shall see and hear this charter present. Thomas of Louth, not being visibly present, and in as much as nothing is more certain than death, and nothing more uncertain than the hour thereof, without doubt we ought diligently to watch, and specially to intercede that the Lord Jesus Christ, the Son of the Everlasting Father, full of sweetness and abounding in ineffable pity, by the holy oblation of a propitiatory deed on the altar, and other devout assistances of prayers, may be reconciled, may call to mind his most tender compassion, and to the sinner who has not yet fully merited grace to bewail and lament those things which he has committed in the prison of this flesh, out of the abundance of his goodness, may grant pardon and eternal rest.

"I make known, by these presents, that I, for the salvation of my soul, and of the souls of William my father, and of Margaret my mother, of my brothers, and of all my benefactors, and of those for whom by reason of benefits conferred on me I am bound and obliged to pray, and of all the faithful dead, and for the increase of divine worship, (the authority and assent of the lord, the king, and of others whom it ought to concern being first of all obtained for this purpose) have given, granted," &c. &c.

The rules which the bishop wished his chaplain to observe were, in substance, the following:—"I will and ordain that the aforesaid chaplain have, for my good health as long as I shall live, and for the salvation of my soul, a special collect and a special mass, as long as I shall live; and that after my decease, my name may in the aforesaid mass be mentioned,

privately and publicly before others, so that for the time after my death the first collect of mass may be a special one for my soul; a special one for the souls of my parents; a special one said for my benefactors; &c. &c. for the living and the dead of what sort soever. I ordain, moreover, that the same chaplain, every Friday, make a solemnization for the cross in honour of Jesus Christ, for the redemption of mankind he graciously performed, and on every sabbath day [a solemnization] for the glorious Virgin, in honour of the joys of the same," &c. &c.

From the charter thus quoted we also learn that the bishop endowed it with six messuages, eighteen pieces of land (of which one was nineteen acres) some rents, and other property, and that this gift was made nearly five hundred years since.

It is probable also, from the same authority, that there were other chantries in the church of Saint Mary, even prior to the institution of this, though their existence is not intimated by any other document to which I have had access.

The incidental notices in the charter prove that surnames were then far from being common; nor will it interest the reader least, to find the different nomenclature with which some of the streets were then honoured.

THE GUILDS.

MOTTO.

"Yet all these were when no man did them know.
* * * * * * * * *
And later times things more unknown shall show.
Why then should witless man so much misween
That nothing is but that which he hath seen?"

Spencer.

CHAP. VI.

The Guild of the Holy Trinity.

THE word *guild,* which some say is from a Saxon root signifying *to pay,* because each member paid his share of the expenses, means an incorporated society, either secular or spiritual. Many of the merchants, through the excessive difficulties of commerce, were obliged to establish the former; and the monks, who were at first generally poor, but well understood the art of making power by combinations and unions, mostly constituted the members of the ecclesiastical guilds.

This subject, the strife-apple of antiquaries, is one on which my words must be few, at least if I would avoid the hue and cry of every tyro, or the lofty scorn tossed from the professional countenance of the privileged antiquary. Before I proceed, let me, indulgent reader, write one sentence in my own favour, make one flourish of my weapon in the defensive. It is this,—that I do not presume to decide on the profound subject of guilds; which, when, and why, were the

guilda mercatoria, nor what constituted their difference from the *guilda ecclesiastica*. I make no boast of having fetched up more truth than others from its proverbial abode—a well. In this chapter I simply state facts. Now whether guilds were Norman, Saxon, Celtic, Druidic, or the offspring of more ancient parents, is immaterial to my purpose. In Louth there were four; probably five, if St. George had also one.

The first in importance was the guild of the Holy Trinity, in the chapel, now destroyed, of the Virgin Mary. I have some suspicion that this body existed prior to 1370, because in the charter of bishop John, for the foundation of the chantry, which bears the above date, the mass was appointed to be sung at the altar of the Blessed Trinity, as well as from the phrase "*de novo*," which was, I judge, neither a formality nor necessary, if it had never before existed. The original charter of Henry VI.* is now before me, and was laudably preserved, some years since, from oblivion, by Mr. L. Parker, who derived it through the descendants of the abbot of Alvingham, to the priory book of which place I have been beholden for other notices. A Latin copy I transfer to the *Appendix*, which, in a short time, may probably be its only conservatory. At least, this is the apology the writer offers for its introduction, as well as of other documents. The following is a free translation of the original (not my own) of another charter relative to the same guild.

* The charter is one of the most beautiful specimens of court caligraphy I have seen. But, unfortunately, the rough fingers of time and men have almost rendered it undecipherable, and considerably tattered the parchment. The initial letter is a splendid flourish and illumination, in the area of which is the profane representation of God the Father, holding between his feet a globe, on which a cross, supporting Jesus Christ, is held by the cross-tree. The latter is mounted with a crown, on the upper border of which is "Sci Trinitatis Dono;" and in the inner, "Deus miserer. nob'." Was this the autograph of the seal of this guild?

Charter of Edward IV., 1476.

" Edward, by the grace of God, King of England and France, and Lord of Ireland, to all to whom these presents may come greeting.

" Know ye that we, of our special grace, through the sincere and pure affection which we have and manifest towards the most glorious and undivided Trinity, have granted and given permission, on behalf of ourself and our heirs, (as much as in us lay) to the alderman and brethren and sisters of the fraternity or guild of the Holy Trinity, in the parish church of Louth, and their successors, to obtain from any person or persons willing to give, yield, or assign to them any lands, tenements, or incomes, to the value of sixty shillings per annum, above reprisal, within the village of Louth aforesaid, or elsewhere, which they do not hold immediately from us; to be possessed and held by the said alderman, brethren, and sisters of the aforesaid fraternity or guild, and their successors for ever; and the same person or persons who may give, yield, or assign in the same manner, lands, tenements, and incomes to the aforesaid alderman, brethren, and sisters, and their successors, to be possessed and held by the said alderman, brethren, and sisters of the aforesaid fraternity or guild, and their successors for ever; to find, produce, and sustain certain chaplains or one chaplain in the sacred church of Louth aforesaid, for ever, to pray for our health, and for the health of our beloved consort Elizabeth, queen of England, so long as we shall live, and for our souls when we shall have departed from this life, and for the souls of all our ancestors deceased; also for the health of the brethren and sisters of the same fraternity or guild so long as they shall live, and for their souls when they shall have departed from this life, and for the souls of all the faithful dead, and for other works of piety there in the like manner to be done, according to the order of the said alderman, brethren, and sisters, or their successors, in that part done or to be done, without end

or * * * by us or our heirs to be paid or restored for these our present letters, notwithstanding any command, circumstance, or cause to the contrary, made or done to any other in any manner. Nevertheless, by inquisitions thence in that part to be made, and by our secretary or our heirs, * * may be found that the same may be done without damage or prejudice to us or our heirs aforesaid, or any other person. In confirmation of which thing, we have caused these letters to be made patent.

"Witness myself at Westminster, the 23rd day of May, in the 15th year of our reign.

"FRYSTON.

"By the king himself, and concerning the gift aforesaid by the authority of Parliament."

I know but little more of this company, or of its design, conduct, or course, except that it appears to have been the wealthiest of the guilds at Louth, if we may judge from its assistance in building the spire of Saint James', and of its supporting the poor, as well as a school. It had a common seal which is now lost, and the members wore a monkish uniform which, if it were of the Trinitarians, may be known from *Burton's Monasticon Eborascense.*

John Sudbury, vicar of Saint Mary's chapel, was one of the first brethren; and, in 1454, John Sampson, William Sweete, and William Baker were chaplains. In 1507, John Chapman was alderman. The gleanings of the parish book, in reference to this guild, are

"Item. forr watchyng in the church when the west windowe of Trenete queare was open, - - - vj*d.*

Memorandum, that the kirkwardens of this kirk and comon'ty has borrowed of John Chapman, alderman of Trinity Gyld, and brethren of the same gyld, to the building of the broach, as appears in their accompt of the lifelod, - - - - 21*s.* 8*d.*

"Therefore lying in Trinity hutch a chalice in pledge.

Item. Rec. Breder and Sisters of trenete gild forr grete bels, - - - - - - - xx*d.*

Rec. For bying of scale ladders, &c. of Trenete guylde, vis. viij*d.*"

I ought to add that this, as also the successive guilds, had a common habitation, sometimes called *cubiculum sacrificorum,* of which one was probably in Mercer-Row, opposite the Blue Stone, one in Goosepool, another in the Butcher-market, and one or two near the chapel of Saint Mary. See the various descriptions of property in the charters.

CHAP. VII.

The Guild of Our Lady.

Except the excerpts which stand below, I know scarcely a fact belonging to this fraternity, and the reader must be left to the imaginative pleasure of "working out truth inferential from very poore notices." And, as Thomas Fuller said, "it must be a dry flower indeed out of which the bee sucks no honey."

This guild had a choir in St. Mary's chapel, from which it afterwards removed to St. James'. And either alone, or cooperatively with the guild of the Holy Trinity, it supported a regular number of poor and a school.

A brass plate, which was dug up some time past, bearing the "image of Our Lady, and the Holy Child," the features of which had become almost indistinct, has been thought to have belonged to this body. By turning back to the article *Corporation*, may be seen that this guild was one of the most wealthy of the fraternities, and there are some reasons to conclude that it was the first in order of establishment.

MISCELLANIES.

"Rec. forr grete bels.

Breder and Sisters of oure Ladye gild, Joh. White, capd. and all hys kynred, - - - - - xx*d*.

Mathe Belman scorying candilstiks for Lady qwere, ix*d*.

Of the brethern and systern of o'r Lade guylde, and for the sowle of Sr. John White, - - - xx*d*.

Rec. for bying of scale ladders, makyng yron hooks, &c. necessary for refuge abowte our Lade guylde, vi*s*. viij*d*.

Recd. fro' owre Lade gild for the scollmaster Mr. John Goodall, - - - - - - vi*s*. viij*d*.

Item. To Robert Goldsmythe for mendynge the crosse of sylver called owre Lade crosse, - - iii*s*. iiij*d*.

Item. For mendyng of the sealling of oure Lades qwere, to Thoms. Provost, - - - vj*d*.

1546. Resaved of our Lades gylld, - iiij*l*. viij*s*. viij*d*.

Item. To Thoms. Provost, for stuff and his labor abowt the mendyng of the stall in our Lady quere, where the old organs stood, - - - iiij*s*.

Item. Rec. of Anne Balif, wydow, for owr Lady's crown, iiij*l*.

1552. Recd. of John Smythe and George Somerscales, for the fframe and organs in the Ladies' quere, xviij*s*.

Item. For a chest in owr Ladies quere, - - ij*s*."

CHAP. VIII.

The Guild of Saint Peter.

By collating the few accounts which are extant belonging to this guild, we learn that it lent nearly twenty pounds towards building the steeple of St. James' church, and that, in security for the payment of the money, it took to pledge the best chalice. At this time, about 1505, one John Fisher Barber was dean, and Symon Lyncoln was alderman of the guild. Many of the brethren individually gave, as well as lent, considerable sums towards the erection of a building from which they were so soon to be expelled.

MISCELLANIES.

" Rec. for bying of scale ladders, &c. of Sainct Peter guylde, - - - - - - iiis. iiij*d.*

Rec. for Master John Goodall, scolemaster, fro' Saynct Peter gild, - - - - - - v*s.*

Item. for yron hookes to Sainct Peter quere, - ix*d.*

Item. a dore for a closytt in Saynt peter qwere, - xij*d.*

Item. For mendyng the selarynge in Saynt peter and o'r Lady qwere, - - - - - - ii*s.*

Recd. of James Mansell and Ric. Riggs, for ij tabernacles taken down in Seint Peter quere, - - ij*s.*"

Of this brother and sisterhood I know nothing more than these extracts may inform the reader.

CHAP. IX.

Corpus Christi Guild.

EQUALLY scanty are the direct accounts of this body in the parish M.SS. It is certain that, long before the royal establishment of a grammar school, Corpus Christi guild made an annual contribution for the maintenance of a schoolmaster. In support of the poor and sick it was also active, as much to the praise of its members as to his everlasting dishonour who robbed it of its funds under the pretence of curbing its extravagancies. But the chief duties of this community seem to have been to get up as grand a procession for the mass on Corpus Christi day, as the resources of the town and neighbourhood could afford. For a further account, see the CUSTOMS, article *Corpus Christi Day*.

This guild appears to have been originally in St. Mary's chapel, at the destruction of which it raised its altar and tabernacle in St. James' church.

MISCELLANIES.

"Item. Will. Foster, for ryngs agayn Corpus Xpi. day, to hange clos of haros in hey queere, - - viij*d*.

"Item. To Robt. West, for watching in the Chirche at the feast of Corpus Xpi., - - - iij*d.*

Item. Rec. for bying of scale ladders, &c. Corpus Xpi. guylde, - - - - iii*s.* iiij*d.*

Rec. for Master John Goodall, scolemaster, fro' Corpus Xpi. gild, - - - - v*s.*

Item. To the Bellman for warnyng the stretes to be made clene agaynst Corpus Xpi. day, - - - j*d.*

Item. A smyth makyng ij cais (keys) to Corpus Xpi. hutche, - - - - - vj*d.*

Item. for watchying the sepulchre at Corpus Xti. even, iij*d.*"

CHAP. X.

The Dissolution of the Guilds, Chantries, &c. in 1545.

"The chief cause of their ruin was their extraordinary wealth."

FULLER.

AFTER the demolition of the monasteries, both the less* and the greater, Henry had relished too highly the dainties of plunder to feel satisfied while any similar fruit was to be plucked; and accordingly, in a few years, having outwitted his parliament, and felt that the pulse of the nation was not strong enough for resistance, he finished his great work of spoliation by the destruction of 90 colleges, 110 hospitals, 2374 chantries and free chapels! The extinction of the less abbeys (380 in number) was in 1535, and the king got above £100,000. by the sale of the plate, &c. and an income of £30,000. per annum. It was then that the abbey at the Park was destroyed. In 1540 the greater abbeys fell, and the king got by their suppression £100,000. per annum, besides an

* The term—less, was applied to all under the annual income of £200, and—great, to all above.

incredible sum for jewels, plate, precious stones, and other possessions of the monks. A great part of the chantries and free chapels *was private property.*

It has been ungenerously said to the catholics, that these houses resigned. But who does not know that it was such a resignation as a man makes of his purse, when the pistol of the murderer is at his temple or heart? The monks knew well, that if they did not turn necessity into an apparent virtue, they would soon have the pleasure of riding on a hurdle to Tyburn, or of swinging over their abbey gates for disobedience to the king. By these *outrages on property and the rights of conscience,* nearly twenty thousand persons, *many of them in the decline of life, others prodigies of learning,* and *some men of the fairest character,* were sent to make their fortune. The poor were turned adrift with their benefactors, and the tables of hospitality, at which the wretched and destitute had often found comfort and life, became the scenes of debauchery, where an ignorant rabble of fortunate laymen sung in drunken triumph over the papists, and forged jests on the unhoused and wandering ecclesiastics. I do not hesitate to say, that more injury was done to piety, learning, and the poor, by this robbery of the papal church, than has to this day been repaired. The following are allusions to the dissolution in Louth:—

"Item. Paid for a denar when Mr. Goodryke and Mr. Bello* was here to vew the landes of the Gylldes.

Item. George Doughtie ffor a payre of indentures and a obligacion, mayd betwyxte the churche wardens and they that up the playt of the churche, - - xx*d.*

Paid to Mr. Curson for makyng of a booke of all the goods perteyning to the churche, - - vs.

* Mr. Goodrick and Mr. Bello appear to have been two of the subcommissioners who visited Louth, for the instructions given to which see *Strype's Annals.*

"And for a byl copying of the Invitory of the Goods in the Churche, - - - - ijs. viij*d*.

Spent for takynge downe the awlters, - - viij*d*.

The copy of the bill indented betwixt Mr. Goodryke and Arthur Gray, William White and others, made to them upon the receipte of the towne plate:—

Contents of the Plate.	Fyrste of gylte, CCCCCXLIII uncez.
	Item partell gylte CLXII uncez.
	Sma. tot. CCCCCCCV uncez.

RIC. GOODRICK.
L. ERESBIE.

Rec. for the overplus of alle the ornaments of the churche which was solde at Whitsontyde last past, iii*li*. v*s*. iiij*d*.

The copy of Mr. Goodryk's lettre the same tyme:—

After moste hertie comendacon, this shal be to advertise you that I have receyved in to my custodye, at the requeste of certen of your neigbors, certyn parcells of plate, appearyng by oen bill indented, made betwixt them and me, which shal be ready for you at all tymes when ye shall demaiond the same. And as touchyng yor gilde and churche lands, this brynger can presently declare unto you the state of the same, whom I have cawsed the longer to tarye, that ye might be fully ascertened therin. And this I wishe you hertely well to fare.

ffrom London, Xpenmes day,

Yor assured friend,

RIC. GOODRICK.

To his loving frends and nebors,
the Inhabitants of the
Townshippe of Lowth."

CHAP. XI.

Nonconformity.

"The ruling powers in protestant and catholic states begin at length every where to perceive, that an uniformity of sentiment in matters of religion *is a circumstance impossible to be obtained;* that it has *never* yet existed in the church of Christ *from* the Apostolic age *to* our own; and they begin to be ashamed of the fines, confiscations, imprisonments, tortures, and all of the unjust and sanguinary efforts which they have severally made use of procure it."—Bishop Watson.

"The precious spark of liberty had been kindled, and *was preserved by the Puritans alone*, and it was to this sect that the English owe the whole freedom of their constitution."—David Hume.

It is truly an agreeable part of my labour to confess that, from whatever motives, the town does not appear, as far as I am informed, to have been dishonoured by such shameful barbarities and mockeries of justice on this subject, as sometimes occurred at Lincoln, Stamford, or Boston. Yet history has somewhat against it, for in 1634 the following scene occurred. Mr. Allen, who was minister of Louth in 1596, and was in the repute of "learning, great piety, and much beloved by the people," was, in consequence of omitting some of the

prayers, (Neal says it was for not reading them all at once) indicted at the assizes, before that lord of misrule judge Anderson, who appears to have had, in no mean measure, the faculty of Billingsgate eloquence, which was of so much use to the Homeric heroes, and who conducted himself in the following spirit of *meekness and dignity*. "Judge Anderson standing up, spoke to him with a *fierce countenance;* having insinuated some grievous fault against the man, called him oftentimes *knave, rebellious knave*, and more such opprobrious language;" though it was known all over the country that Mr. Allen was a character as much preferable to the wretch whom persecution had made his judge, as he was, in mere power, above his victim. Mr. Brooks says that Mr. Allen behaved himself with all humility and submission on that occasion, "not rendering railing for railing, but the contrary." While Anderson said that he would hunt all the puritans out of his circuit. The violence of the bishop of Lincoln on this occasion, may be known by reading the books* on whose authority we make this statement.

Before concluding this chapter we must add, that Mr. Grantham, celebrated in the history of the baptist churches, with several other ministers of his persuasion, about 1661, was, for his nonconformity, treated more like an assassin, in Louth than a minister of the Gospel. After the plunder of his house, and sundry other barbarities, which were thought to have been but too merciful a notice of the puritans, he was put into the house of correction in Louth, to be a companion of the rogue and the wretch without character. And as a further illustration and example of the *kind* and *origination* of that obloquy which has too commonly gone in the train

* Vide *Neal's History of the Puritans*, vol. i, p. 307; *Brooks' Lives*, vol. ii, p. 88—9; *Strype's Annals*, vol. iv, p. 265—6; where the reader may find much interesting information of other troubles to which Mr. Allen, and twenty additional Lincolnshire ministers were subject, by the various tricks of persecution.

of the best of men, the subjoined incident, from *Crosby's History of the Baptists,* is quoted as the last subject in this humiliating chapter. One Mr. John Willet, rector of Tattershall, went to Norwich, and declared in writing, that "he saw Mr. Grantham stand in the pillory two hours, at Lowth, in Lincolnshire, for sheep-stealing." This miscreant, either overtaken with remorse for his falsehood, or afraid of other consequences, had the pleasure of making the following confession on this subject, at Norwich, Oct. 6, 1691, before the mayor of that city:—

"NORWICH.

"Whereas, I John Willet, late rector of Tattershall, in Lincolnshire, did, on the 2nd day of October, 1691, wickedly and falsely certify and subscribe, that Thomas Grantham, late of Lincolnshire, and now inhabitant in the city of Norwich, did, to my knowledge, stand in the pillory at Louth, in Lincolnshire, *two* hours, for stealing sheep and hurdles; and that I did see him hold up his hand at the bar. And further, I do declare that I have not only wickedly abused the said Thomas Grantham in all these things, but falsely accused Dr. Hollyard, Mr. John Connauld, and Mr. Thomas Poke, in saying, at Great Yarmouth, that I was drawn to it by the foresaid Dr. Hollyard, Mr. John Connauld, and Mr. Poke, by giving me too much wine and two shillings in money. And I further do declare, that what I said of Mr. Grantham, and subscribed, was false, and from myself only, and that I drank but one glass of wine at the doctor's aforesaid. And I believe that the doctor, supposing I was in want, did, out of his christian charity, give me two shillings. In witness whereof I have hereunto set my hand and seal.

JOHN WILLET.

"Sealed and subscribed before me,

THO. BLOFIELD, Mayor."

So unexpected sometimes are the parents of slander.

I find little more worth record on this subject, except that the *illustrious* William Laud complained, in one of his accounts of his province to the king, "that the people of Louth were in fault concerning nonconformity;" that is, they were not severe enough upon the puritans. But the time is past in which his authority would be regarded, except on the subject of extreme superstition, in which he was a consummate master.

The complaint of Laud seems to account for the fact, that several of the ejected found sanctuary in Louth, both before and after that ill-omened act of Bartholomew day, among whom was a Mr. Farrow who, I think, was either one of the masters in the Louth school, or allowed to keep a private one. The Parish M.S. only records on this subject

"1688. paide for an act of libertie of conscience, - 1*s*."

The present congregations of nonconformists in Louth, are

One Catholic, *Clergyman*—Rev. Mr. Hall.
One Independent, *Minister*—Rev. Mr. Bayley.
One Baptist, *Minister*—Rev. Mr. Cameron.
Two Congregations of Methodists.

The history of religion however is a vastly different thing from that of the buildings or men, who were ostensibly employed in its propagation. And let no person rashly conclude the introduction of this sentiment inopportune or obtrusive. It is *not* sectarian. And the writer cannot suppose his reader so proficient in folly, as to inquire with the fervour of a passion, after a place, building, or men, which derive all their importance from a religious *profession*, and yet scorn at, or think it perfectly indifferent, what was the course of religion itself. If the writer had omitted the notice of the corporations, and buildings of the religious, all voices would have condemned the omission. But is not the religious history of man the most important chapter in his records? Is it not *now* the only essential to the men—our forefathers, whose fields, houses, and follies, make the historic page? And can

an impartial memorial be written at all, either of a man or a nation, which excludes a subject so materially now, and through a successive future, connected with the essentials and very formation of character? If these questions be important, let them be considered as *suggestions* only to the inquiries of the thoughtful. For who could attempt a history of a subject so truly ethereal? It would be like attempting the history of thought, the best portions of which are quick and fugitive, and escape from the earth as if they feared infection. The mental course of religion cannot be known, nor can we be much acquainted with its true external history, as it embodies itself in action, character, and all the innumerable forms of human expression. It would be childish to take ceremony for a synonym with godliness; and it would be unjust to say that there was not much religion, even when superstition was in its zenith, and poured down its most delusive fires all over the land. Jeoffrey of Monmouth expresses our views of the reign of monasteries and monkery,—"abbatias complures, in quibus grex domini rectum ordinem tenebat." And since their day, from the lollards, puritans, nonconformists, numerous good men in the episcopal church, and in the modern churches of dissenters, "pure und undefiled religion" has ever, I hope, had its disciples in Louth: the proportion it would be wicked to conjecture, except we were better instructed. But however various our opinions on this subject, every reader must confess that it contains

"Vitam quæ faciunt beatiorem."

PART III.

CUSTOMS, ANTIQUITIES, BIOGRAPHY, AND NATURAL HISTORY.

"Antiquitates vèro historiâ deformata sunt, sive reliquiæ historiæ, quæ casu e naufragio temporum ereptæ sunt."

"Nonnulla a temporis diluvio." BACON.

CHAP. I.

Saint George.

A LARGE equestrian image of the patron saint of England, Saint George, formerly stood in Louth, and appears, from memoranda in 1533 which I have examined, when it was newly replenished with beads, gold, and other baubles of saintly fanfaronade, to have been a more costly ornament than the town can now boast.

I cannot pronounce positively where it stood, but I apprehend it to have been under a canopy in the Market-place, though I will not trouble the reader with all the reasons which induce me to this conclusion. Wherever its site, however, it was doubtless considered of much importance in those days when images were of more consequence than men, and their continual ornature a part of the most spiritual employment of some of the priests. Most of my readers are aware, that when the dawn of religious light broke over England, the gloomy and far-spread camp of superstition gradually disappeared. Yet it is not long since the appearance of such an image as Saint George was thought quite as essential to the well-being

of Louth as its water. The literary strifes which have been long nurtured by the legendary wonders of Saint George, are now happily almost terminated. And yet it may not be improper, for the information of the young, to add, that the history of this *post mortem* saint has wasted many pens and years of the learned. One party said that Saint George was a young martyr in Cappadocia, and that he was held in such high reputation in the west and eastern churches, that his birth-day was observed; that he first became tutelary general; that he mounted into the arms of Russia, about A.D. 1000; that he had churches, liturgies, hospitals, colleges, miracles, schools, &c. dedicated to his virtues; that it was in the contemplation of that merry king-errant Richard I. to have promoted Saint George to the chair of patronship over England, but his own misfortunes blowing his good purposes away, this honour was left to others. Byrom, the antiquarian on the other side, says, in his rhyming mood,

> "—————————— no fragment occurred
> That saluted him patron till Edward the Third."

And it is further insisted, that there never was such a real personage, and that the name is a corruption of St. Gregory.

A third party declares that Saint George was an accomplished villain, who, having cheated the Romans by some notoriously dishonest actions, gained an immense fortune, fled from justice, and after a few years, perched himself at the head of the Arian party in opposition to St. Athanasius, was assassinated by the mob for his abominations, and canonized by the Arians! So that Saint George and Saint Athanasius were mortal enemies, though by some mischance or other they appear to be equally admired by the orthodox.

Whichever side claims the victory, I deem alike unimportant to my readers and myself. But in 1533 the church M.SS. have

"Item. To James the Gylter, for hys stuffe and labor in gyldyng Saynct George.

"Item. To Thomas Provost for makyng the scaffolde abowte Saynct George at the time that he was guylded, for the workmen to stand upon, - - - - - v*s.*

Item. For dyghtyng and cleaning Saynct George ford, v*d.*

Item. Paid to Wm. Assehby for 5 pare beds to Saynct George hede, - - - - iij*d.*

Item. Paid more to James the Gylter, for his labor and reward in gyltyng Saynct George, - - xii*s.* iij*d.*"

An enormous sum for our economical ancestors; but it proves how relatively important such an object was thought by the people, who had conducted a general procession and public rejoicing for the birth of King Edward VI., a little previous, in Louth, for two shillings and three-pence!

But the course of Saint George was then, like that of many other follies, nearly run. The effects of the reformation began to work more extensively with the reign of Edward VI., in whose time there was a general felling of images, statues, crosses, &c., which was probably done with as much superstitious joy as that which had first consecrated them. Among these fell the gilded and victorious Saint George. And in a little time after I find the following memoranda:—

"Item. To laborers for beryng away the image of Sainct George, after it was taken down, - - - ij*d.*

Item. To Thomas Provost for hys labor in taking downe the image, and his servantes, - - v*s.* vij*d.*

Item. To laborers for beryng away the horse perteynyng to Saynct George Image, - - - - xj*d.*"

Thus ended the reign of this chivalrous and dragon-slaying saint; for, with the exception of the following item, his memory soon after perished from the church books.

"Item. Delyvered to the hands of the newe churchwardens, for St. George sworde, solde to Wm. Worsley, ii*s.* iij*d.*"

Whether there were a guild of merchants in Louth, of whom this statue was the representative, I know not; in

many places this was the case, as at Boston. Or whether it belonged to some religious guild bearing its name, I am equally unable to decide. But from the great care and expense which were bestowed on the statue, I incline to the belief that there was a guild of some religious character in the town, which bore the name and considered the decoration of the image a part of its duty and privilege, otherwise it might not have shared such attention.

The image was taken down in 1538, but the guild, it would seem from the following extracts, had an altar and a choir in Saint James' church subsequent to 1573.

"Item. For making the foresaid backsyd of the stoole by Saynct George Alter, 11 borde of vi feet, with one borde of a yarde length, for dressyng and mendyng of the backsid of a stoole behind St. George quere, ii*s*. ij*d*.

Item. To a poor man hurt in bell strings, St. George Altur and St. Thomas Quire."

"Ei pax et beata memoria remanent
———————— in umbra quieta."

CHAP. II.

The Guild Halls.

Formerly there stood in the south-west part of the Market-place a guild hall, which was a small square building of soft yellow stone, in the better manner of private houses of the seventeenth century. This was its appearance in 1800. But it was the contribution of many times; the first form of it was the following:—

On eight sexagonal graduating steps stood a cross, raised first about 1450, the material of which let the reader judge for himself, from the following extract from M.SS. of 1529:—

"Item. To the tynkler for mendyng the crosse, - vij*d.*
Paid Nicholas Upton, mason, part of a more sum, for a cross in market-stead, - - - vi*s.* viij*d.*"

In the time of Henry VII. existed a well near the cross, which was kept in order at the cost of the priests of St. Mary's. Round this cross, some parts of which were variously ornamented, in 1580,* was thrown a small square building,

* This appears partly from M.SS., and partly from a date-stone which the late Mr. Espin laudably secured from the rubbish when the building was destroyed in 1815. The stone is now in an artificial ruin near the Priory.

supported from its four corners on "champhered pillars," connected by an arch on each side, when William White, a mercer, was warden. In 1637, when Nathaniel Langley was warden, there was an addition made to this building on the westward (or Mercer-Row) side, which consisted of a cage or temporary prison, in which, a few years since, a poor drunken soldier lost his life, by setting fire to his straw bed. The first floor was a sessions room, and in the roof was the grand jury chamber, lighted by two small blinking mitred windows, no insignificant image of the legal light of its occupants.

Over the building was put a sort of cupola with fanes, in the roof of which hung a secular bell, which I imagine did the inferior offices of the township, as giving warning of the approach of the common bull, or to the swineherd and gooseman when to drive home their respective charges. And in the pedestal of the cupola was a clock, which is now at the prison; a species of gratification which was scrupulously withheld by the stern discipline of former days.

There are some accounts of the expenses of this additional part, which would not generally interest. But we must observe, that the old cross and the new addition were covered by a common roof, the tiles of which cost eight pounds. In 1771, John West warden, an external flight of steps at the west end, was carried up to the sessions room. In 1808, on the north-east angle of the building a small brick wing was attached, for a justice room, when William Wilson was warden; and in 1815, when Thomas Phillips was warden, the whole came to the common end of all which is built by hands—destruction.

At this time was projected a new town hall, a ground plan and perspective of which were neatly prepared by Mr. Espin, but from causes unknown to the writer, the intention was abandoned, on which occasion Mr. Espin remarks in his M.SS.—" the whole has been set aside; caprice and faction

overbalanced taste and reason, and so the matter rests." With all deference to the dead and the advocates of that measure, it is a considerable benefit to the town at large that the old hall was removed, and that no successor literally took its place. For however great our admiration of antiquities, it is time as far as possible, from a regard to health, convenience, and the more active spirit of modern commerce, that we should discard the architectural fashion in the fifteenth and sixteenth centuries, of building narrow streets. For whether the practice was observed from motives of frugality, to prevent mobs, or from tendencies more generally social than now prevail, it was an injurious one. Nothing encouraged the fires of London so much, and it was a help of which the plague availed itself to a dreadful extent.

There was another guild hall, prior to this nearly one hundred years, and in a different part of the town. The following notices of it were taken from an old account previous to any of the present registers in the church.

"Received, for diverse things sold, of John White, priest, for seven planks, which was spended at the Gyld hall, iiijs. viijd.

Item. Received of Richard Moore, for chips where the Gyld hall was." [Very likely its place was the present site of Saint James' church.]

The present guild hall is as modern as it is mean a building, was raised a few years since by a private individual, and is not likely to be of any consequence to the next generation. The only thing to be added is, that it serves for a sessions house, and for the display of every gifted itinerant who strolls abroad to dispose of his scientific quackeries for a maintenance, under the rose of illuminating that slow-brained worthy —the popular mind.

CHAP. III.

The Bedehouses.

> "—————— an holy hospital,
> In which seven *beadsmen*, that had vowed all
> Their life to service of high heaven's King."
>
> SPENCER.

SEVERAL, if not all the guilds, formerly in Louth, had houses for certain poor persons, who were entirely supported by the fraternity to which the bedehouse belonged. Two are expressly mentioned in the charter of king Edward—the bedehouse of Our Lady, and the bedehouse of the Holy Trinity; both of which have perished. The present, their successor, I believe to be much inferior to them, and, not improbably, because it is under the wardship of legalized power. For so necessary is liberty and spontaneity to man, that even his easiest virtues, like his spirit, sink, in captivity; and especially when forced, does true charity lose the buoyancy of her step, and her pulse falls to the alternate languor and throbs which foretoken exhaustion. In the days of the popish ascendancy, many of these bedehouses were endowed with lands and other property, left to them by the heirless or the remorseful. Sometimes their male inhabitants were called

the "king's bede men," because, as it is said, their duty was chiefly to pray for the king, at least if he were their founder; for the primary duty of beadsmen and women was to pray for the souls and safety of their benefactors. Shoals of these institutes were left, as is said, by the crusaders, who trusted as much for victory to the *Ave Marias*, and *Paternosters*, and bead counting to be observed in them, as to their prowess. The poor in the bedehouses at Louth were to pray for the safety and perpetuity of the guilds which supported them; but as prayers are generally not answered according to the folly or infirmity which often presents them, the shield of heaven was not thrown before the unprotected guilds, at which Henry had only to sound the rough blast of his coarse authority to secure their downfal.

There was doubtless, in the general state of these charities, much to deplore; but their very origin savoured of a time of intense, though simple piety, which can never come again in the national history. And it is greatly to be questioned whether, if our institutions were now to be founded *de novo*, with all our boasted precision and idolized light, they would have the same infusion of manly sense, reverential reference to the better interests of man, or so fine and inexhaustible a tone of pathos for misery, as that which threads all the mazes of our Anglo-Saxonic constitution, which was nevertheless often disgraced by barbarities more to the discredit of those who perpetuate, than to their originators, not then too enlightened to avoid their adoption. If, for instance, oaths had now to be consolidated, many of our legislators would probably adopt the Danish method, and prefer to swear on their bracelets, rather than on their Bible.

In 1760 the bedehouses were in the Butcher-market, from whence they were removed to the lower story of the grammar school. The present bedehouses in Louth are confined to women, contrary to the provisions of the charter. On what account did the exclusion of males occur?

CHAP. IV.

The Lodge for Poor Men.

This was the title of a building, which was thatched, under the dominion of the monks, and situate, about A.D. 1496, to the north of the present church in Louth. There are several memoranda relative to this house of mercy, in the yet extant Parish M.SS.

"1528. To Thos. provest for v dayes warke of hymself and hys s'vant, abowte the lodge for the poore men, - ij*s*.
Item. To the plumer for laying lede upon the same lodge, viij*d*."

Various repairs and rebuildings of the lodge occasioned notices of it in the parish accounts, till the time of Elizabeth, after which I do not remember to have seen any allusion to its existence. For when the tables of hospitality were overturned by the omnivorous grandees, who stood ready to snatch the goods of every disfranchised guild or abbey, and the poor were driven away with their benefactors—the monks, these houses fell into disuse. What end had they anciently served? For the relief of the aged, maimed, sick, fugitive, and friendless; and, I must add, often for the

indulgence of vagrancy, covetousness, or sloth. Yet this abuse of papal beneficence may well be pardoned, if we remember that all good, in its present form, *must*, in this state of being, be considerably alloyed. The fault of the Roman church, in this instance, was not that of many divisions of the protestant,—meanness, a miserly incompetence for its poor; but an excess, a lavishness that made them often comparatively richer than their benefactors, who bestowed their princely possession on all, provided they were orthodox papists. This is the main weapon which the Roman catholic might take from the rubbish and ruins of his church, and turn against the protestant with advantage. Reader, when thou art occasionally in the north end of Bridge-street, bestow a passing thought on the lodge for poor men,—a grateful remembrance, however fugitive, of its numerous acts of kindness which now, with the many it has blessed and solaced, are unknown. And perhaps it may occur to thee that ignorance and superstition can boast more virtues of this kind than thy sounder knowledge, and that whatever thou art,

"fas est ab inimicis doceri."

CHAP. V.

Aswell Spring.

"——————— the bubbling spring,
A type of truth."

From the general spoliation of Saint Mary's, the abbey, the first guild hall, and other places of consequence, Aswell seems to have been the principal gainer. For though it would now confound some of our acutest wits even to guess the purposes for which such amazing quantities of wood, stone, and workmanship were there employed, yet, in the church books, few things occur more frequently at that time, than the 'dressing,' 'repaires,' or 'scouring' of Aswell. It is likely that, so long as the neighbourhood has possessed its present organization, several springs have been flowing in the place which bears this name. And as the veneration of artificial wells, but more especially of natural fountains of water, was religiously observed in their *Fontinalia* by the pagans, so, with many other customs, its observance passed into the church of Rome, about the seventh or eighth century, and has to this day remained, in proportion to the prevalence of

popery, a powerful auxiliary to that most rational of terrene superstitions.

Immediately subsequent to the confiscation of the abbey and guild properties in Louth, I find the following memoranda:—

"Item. paid to Cearjoy for fellyng of xx lode of stones at Lowthe park, - - - - - vij*s*. iiij*d*."

And a little after, in 1566—

"Item. Carriage of 6 lode of stone from Sainct Mary's church to Aswell, - - - - - ij*s*."

"Waine loades" of timber and stone, almost innumerable, were then conveyed to Aswell, but for what purpose, I cannot conjecture such a collection of materials to have been necessary, except to build about the head and along the course of the spring, a stone wall which most pertinaciously seems to have always fallen down almost as soon as raised.

A few of the stones which are of the same character with some of those remaining at the Park, are yet to be seen at Aswell. The great trouble and expense of this place to our forefathers, did not abate those religious cares which places as well as images then obtained. Even less than a century since, Aswell was regularly dressed in preparation for the ancient honours of perambulation and the prayers of Holy Thursday. At such a time also, "the small wells," a cluster of little springs on the north of the town, shared in the honours of green boughs and popular huzzas, for preparing which

"Henery Forman received for dressyng small wells for a yeere, - - - - - - - xij*d*."

The same services done at Aswell were more costly it would appear.

"Item. to Olyver Wattsgough for skoureinge of Aswell hede, - - - - - - - iiij*s*."

The writer is not prepared to explain all these notices of a place which, but for its charming springs, would soon go into obscurity. Several houses of the worst workmanship and character of the year 1600 are still standing, and one of them has some appearance of having been used for religious purposes; but whether appearance only, the observer may conclude for himself. It is not unlikely that, in papal times, the place had an importance, derived from the observances of that church, as well as from its water, which was a great benefit to the town; otherwise, the great attention paid to its paving, cleaning, and ornament, is difficult to understand.

"Paid for the pavinge of Aswell Lane, - xii*li.* xviij*s.* ij*d.*"

This was in 1548; and in 1623, the charges of Aswell again were "ix*li.* v*s.* j*d.*"

Of the etymon of this place I can find nothing certain, and the readers can conjecture at least as well as myself; yet I may be permitted to add, that if the name "Aswell" be compounded thus "as-well," as many think, it is presumptive that the spring so called broke out subsequently to the use of Saint Helen's. But if, according to others, the name have polished from "ass-well," I will not pry into the causes and rights of such an etymology, lest I should stumble on some offensive hypothesis.

CHAP. VI.

Monk's Dike.

THIS is a small brook fed by a spring rising from the same source, but a little east of Aswell. The spring is dedicated to Saint Helen, but whether to Helen of crusading memory, or the mother of the great patron and spoiler of Christian churches—Constantine, or to some humbler virgin, the reader must inquire.

The water itself however is not unworthy of even a better dedication, as it must have been of great value to the abbey which it supplied, as also to the people of Somercotes, with whom the lord abbot had a dispute, thus registered by Dugdale:—

"*Temp.* Ed. III.

"About two years after this, the abbot of Lowthe Parke impleaded divers of the inhabitants of Somercotes, for stopping a certaine sewer there with dung and earth, by which means the water overflowed two hundred acres of his land, sowed with corn there, and at Cockerington. Whereunto they answered, that the said abbot had caused a certain trench called Skitterfletdyke, to be made at Cockerington, by which

trench the water went out of the before-specified sewer, and passed to Somercotes, and drowned the lands and meadows of that town; and that they, observing what damage accrued thereby, it being made xl years before for preservation of the lands belonging to the said abbey, did then stop it up for the safeguard of their own lands; but what determination was made therein, I find not."

Similar operations of the *lex talionis*, between the abbot and his neighbours on the subject of this water, are recorded; and I could have taken up the time of the reader by this dust and stubble of history, but I forbear, as it has never been my intention to bring every trivial notice of Louth, by a pedantic violence, within these pages.

From whatever cause, this spring appears to have become much less prodigal of its waters, which were formerly strong enough to bear a water skiff, with such necessaries as the town yielded, to the abbey. Probably the rock had but one fissure then. This, though interesting, cannot be now decided, nor whether the monks found this brook when they first settled at the park, or cut the channel to supply the wants of the abbey, the more probable opinion, which also accounts for the name.

CHAP. VII.

The Gatherums.

In the neighbourhood of Aswell is a piece of land which still bears the name of the Gatherums, the boundaries of which I have not found any circumstance to decide. The origin of the name I thus venture to explain. The ecclesiastics who cultivated, at their own expense, a piece of land several acres in extent, assigned its productions to those of the poor who had none. What those productions were, whether corn or culinary vegetables chiefly, is not known, except in so far as it can be deduced from the following and similar entries on the pages of the registers:—

"Item. To Wyllm. Easte forr knylling the bell in harvest for gathering of the pescods, - - - iiij*d.*"

When these productions were thought to be ripe, one of the church bells it appears gave general warning to the poor, that favourites might take no advantages of the rest. Closely indeed was every public charity bound to the church in those days. Nothing however mean, either in trade, pastimes, or customs, which had not some correspondent service in the

church, which, if the world had been perfect, would have been a very natural proof of its spirituality; but in its present state, the custom of making a part of every thing some church service, was simply a grappling iron to hold fast the popular mind in dependance on the ecclesiastic power. Yet it was doubtless a beautiful sight to witness the unfortunate thus kindly supplied, and admitted to a share of the land's produce. How unspeakably more refreshing to man and grateful to God, to contemplate two hundred poor, who wore badges to distinguish them from others, reaping in the fields of charity, than to witness as many titled paupers badged with a star, the coronet, or the winged griffin, scrambling about the nation's treasury-box, for thousands which they never earned, do not want, and cannot usefully employ!

It is almost unnecessary to add, that the grounds are corruptly called *Gatherums*, from *gather 'em*, or *gather them*, the word of command given to the poor at the appointed hour.

CHAP. VIII.

The Singing School.

THE contrast between a papal and a protestant assembly for worship is, at least where the genius of popery can fully expand, in nothing more marked, than in the different degrees of attention given to singing. In the protestant churches, too commonly, the singing is as unharmonious as the seven spirits of discord can make it,—a mere bawl raised by whoever happens to be clerk; or, if a rude attempt at scientific music be made, it often approaches as near success, as a goose would to the warblings of the thrush; or if such attempt should be more successful, the merit is utterly undone by the shocking impieties of the performance. In the catholic church the music was like the painting,—the best the art could produce. But to accomplish this a few persons were not caught at random and salaried, to show their diverse gifts in the art of Stentor, whose chief virtue was that he could shout louder than fifty men. But when children, when the voice was pliant and predisposed to harmony, the singers of the papal church were taken and schooled in the art, to perfection in which they daily vespered and matined their voices. Hence

the wonders,* some true and others false, which have been told of the choralists, chaunters, and sub-chaunters, whose surpassing powers in music are said to have converted savages and tamed madmen. We confess such feats and praises are not now generally due to the *Anglian* division of the papal church. But the time was in Louth, when the following and similar notices were daily made in the registers:—

"Item. To William Smythe for a locke to the songe schole dore, - - - - - - - - iiij*d.*

Item. For a surples conteynyng vij yardes, and the makyng thereof, to the use of the chirche, remaynyng for straunge syngyng men when they cum to sett in the qweere wt. to the honor of God and the honeste of the towne, iiij*s.* ij*d.*"

* The antiquarian reader will remember the lines of Dugdale,—

"Dulce cantaverunt monachi in Ely
Dum Canutus rex navigat prope ibi."

CHAP. IX.

The Bearward.

The 'town's bearward,' the 'king's bearward,' and the untitled 'bearward,' (by the last of which I understand, one on his own account, as the trade phrase is) are no mean figures in the *dramatis personæ* of Louth, in the year 1450; but often come and go from the stage with the air of important personages. The bearward uncovered of his mysterious name, reader, was a post, a man employed in bearing messages; the ancient mail, who instead of taking the wings of the wind, made a hasty journey of some four weeks to London, and probably returned in five more, and was thought to be indescribably expeditious! The miserable system of communication, which even kings then possessed, is a necessary recollection to account for many of the incredible events in English history.

In the old parish accounts, the following notice is not rare:
" Item. Paid to a Bereward, - - - xx*d.*"

The bearward was often a person of consequence to the most important families, for whose amusement he was occasionally kept at London, or any other of the great towns, to provide that information of passing events, which the poorest more accurately and swiftly now acquire from the pages of the newspaper and review.

CHAP. X.

The Plowlight.

Frequent are the allusions in the Parish Registers to the plowlight, a word which, after much inquiry, I think may either mean a tribute gathered by, or for the plowmen, and is synonymous with plowalms, as the following sentence intimates:—"de qualibet caruca juncta inter Pascha et Pentecostem unum denarium qui dicitur Plowalmes," *apud Sanctum Ivonem.* Or the word plowlight may signify a taper kept at the expense, and in behalf of the plowmen near the holy sepulchre, a custom by no means uncommon. For of the pope it may be correctly said, "no man's pie was free from his ambitious finger," and the ecclesiastical line angled in all waters. Not a trade, ware, or character, but what had some representative in the church.

I have nothing to add, further than quoting some of the passages where the word plowlight occurs in the Register:—

"Memd. that there was gather'd of the plowelighte mony, viij*s*. x*d*.

Whereof paid to the ploughe men, - - - ij*s*.

Item. Payde to Thomas Wollarby for the plowe lyght, iiij*s*.

"Also paid to the ploo lyght, - - - xvj*d.*
Mem. That William Glew hathe gyven this yeare a reede to the lightyng of the sepulcre light, and other lyghts in the chirche, conteynyng v yardes of the lengthe."

After the destruction of the altars, guilds, processions, and many of the festivals of the papal church, there was no station or trimmer for the plowlight, and the custom died of what has killed many a greater personage—neglect.

CHAP. XI.

Ancient Coffins.

FROM excavations which were made in the Market-place, in the year 1822, several old coffins were discovered, of which a drawing, from the accurate pencil of the late Mr. Espin, was made, and is among his papers. They offer a subject as gnarled as the oak of which they are said to have been made, and present particularly two questions of interest. To whom did they belong? How came they deposited there? The first may be partly answered by describing them as nearly as possible. There were seven or eight in number, which were all simply scollopped trees. The bodies were covered by a loose lid, which had been gouged out at one end to make room for the face. A central line of circular holes of an inch diameter was pierced down the lids. In one taken up on the east side a perfect skeleton was found, but so ready for decomposition as to pulverize at even the soft touches of the air. This coffin was, in

	ft.	*in.*
Exterior Length, ...	7	3
Depth, ...	0	9

	ft.	in.
Width at the Head, ...	1	8
Width at the Feet, ...	1	6
Width at the Middle, ...	2	1

Evidently too near the ordinary requirements of a corpse to beget upon the credulity of even the most unwary, the general belief that they were of gigantic stature. It is probable they were of the better sort of the ancient Anglo-Saxons, as such only were coffined. After they became Christianized, some one may inquire? To which I reply, that is uncertain; for, as far as I learn, nothing indicative of Christian or pagan sepulture was visible, except the line of holes along the middle of the lids.

Their being found in that place, is a less difficulty. For it requires only a reading through the primer-book of antiquities, to know that church yards, and sepulture there, are of modern practice. The high road, gardens, mountains, quarries, and suburbs of a town were the common places of burial, till the eleventh or twelfth century. Hence the unaccountable (as they commonly appear) ejections of coffins, skeletons, &c. from places where consecrated or general grounds of sepulture could never have existed. And it would have been well for popular convenience and health, if the pride of kings and ecclesiastics had never introduced the irreverent usage of interring within, and near to places of worship. Nor would it have comported less with the dignified indifference which every Christian should feel for his body, which he may trust at least with as much confidence to the earth, as to the care of man.

Sometimes skeletons have been discovered in the ground in an erect attitude, without, or with coffins. Five such were disentombed at Legbourne, in November, 1809, but without any intimations of their history. Many, formerly, preferred the erect to the horizontal position of interment, yet whether such was the case in this instance, I will not

conjecture. Oliver Cromwell, the scapegoat of the ecclesiastics, and an universal causer of all the mysteries and mischances of the ignorant, has been charged with their murder. But let us hold the balance as fairly as we can, and do justice even to him! And I do not hesitate to affirm this to be one among the million slanders which have been thickly set upon his government. A more likely cause is one of the plagues, that fixed its evil centre in Louth, and swept its death-line over the neighbouring villages: and still more likely, in the estimation of some, as the cause of this defossion, was the repugnance which the vestal virgins in the nunnery at Legbourne exhibited to the dissolution act, from which they importunately petitioned for exemption.

CHAP. XII.

Corpus Christi Day.

Reader, imagine it to be Whitsuntide, and 1490, instead of 1834, and yourself a visiter at Louth on Corpus Christi Day, (in June) and you would have seen the following:—A general synagogue of all the ecclesiastics of a certain class from the neighbourhood, who were dressed in "purple, blue, and fine linen," powdered and frankincensed for the procession of the mass, which should take place a little before mid-day. The mass was carried through the streets by the white hands of the monks, under a canopy of gold, silk, and velvet, whose gloom was relieved by precious stones, which flashed upon the host and the people like delighted eyes. The procession was slow, to give time for the priests to chaunt, and the people to weep with joy, feigned or real. Some of the people would tear off their own garments and carpet the street for the priests' feet, while the multitude was practising genuflexion, and all the arts of voluntary abasement which the inspiration of religious delusion could suggest. Before the multitude of priests, went the choristers and the players on instruments,—not of oaten straw, set to broken voices which belonged to men who thought melody to be noise, and the scream, hoot, squeak, and growl the four parts

of music,—but the performances were such as fitted the softness of a feigned sorrow, and produced all the luxury and languishing of a false sentiment, which, in the papal church, is often taken for the heights of devotion. Next went a battalion of torches, which, from being pale at the sight of the sun, would do the more service to the procession. Above the crowd were ladies at the windows sprinkling the whole as they passed with holy water, or opening their thuribles to perfume the air for the reception of what was in their view so heavenly a vision; and now and then a fervent nun, half-hooded, from some narrow window would break the silence below, by singing in her best arts, an *Ave Maria*, &c. or *O Sanctissima*, &c.; while the deep and seldom voice of the great bell at the church, in the cessations of the priests' and singers' voices, tolled its solemn note above the town. Lastly would have been seen a small troop of "the daughters of sorrow," who, in imitation of the Jewish "women following afar off," brought up the rear of this sombre pageant, after which they were the last, but by no means the least impressive weepers: for, clothed in ample black garments, they were fine personifications of grief, relieved only by the white kerchiefs with which they dried their tears. If such a pageant at Louth, reader, what must it have been at Rome? The world and error are indebted to pope Urban IV. for this dead march of superstition; and he, as usual, derived it from the authority of a nun's *trance*, about the year 1263.

To secure this observance properly, I suppose was a considerable part of the duty of Corpus Christi Guild. Such was some of the godliness of quondam Louth, at least so saith its history. The Register has

"1527. Item. Will. Foster, for ryngs agayn Corpus Xpi. day, to hange clos of haros in hey queere, - - viij*d*.

1528. Item. To Robt. West, for watchyng in the chirche at the feast of Corpus Xpi. - - - - iij*d*.

Item. To the Bellman, for warnyng the stretes to be made clene agaynst corpus Xpi. day, - - - j*d*."

CHAP. XIII.

The Butts.

"———— oh! these be wondrous frayes."

"ITEM. to Ric. Mayborne, for dyggyng x loads of sods to the makyng of a paire of buttes, - - - xv*d.*

1563. Item. Paid to Matthew Anderson for ledynge of xix loids of sodds to the gret butts, - - vj*s.*

Item. Paid for the keepynge of the butts of Sanct James day in the quarrel, - - - - - vj*d.*

For making of pitts in the quarrel for the bownde day, iiij*s.*

Item. For makyng ij payr buts, - - - ij*s.*"

These notices refer to a custom which is now obsolete, and which I am not certain that I can accurately describe. It was observed annually in the Quarry, and is among the earliest notices of the Parish Register, long before the dates of which (1527) I suppose it to have been practised, with as much pomp as Louth could afford. It was the rudest and most mean of the military pastimes, at the head of which stood that favourite of knights and ladies—the tournament.

The design of the butts was to encourage archery, to their adroitness and power in which the English are not only indebted for their victories at Cressy and Poictiers, but for their general success over Scotland, the Irish, and the French, all of whom used a very inferior instrument to the bowmen of Britain. Edward IV. desirous to continue his superiority, commanded that *butts* be made in every parish, where the inhabitants were, under fine, obliged to practise with the bow. The butts were temporary mounds of soil and clod, in the centre of which a target was placed; and at the distance of two hundred and twenty yards was the place whence the archer shot his arrow. The Romish feast days were the times, and in many instances, to the disgrace of both kings and people, Sundays, by a commutation, were preferred for the exercise. But who can be surprised, if he remember the infamous book of sports? or if he have read, as all may do, of the "thousand and one" ways in which the governors of those times used Religion, which they sanctioned only for the sake of its golden chain, by which they captivated the people.

The following, from an old poem of 1508, is illustrative of the respect paid to the church in Germany, and not very dissimilar to the attentions which it often received among the great in our own country.

> "Into the church then comes another sotte
> Withouten devotion, jetting up and down,
> Or to be seene, and shew his garded cote.
> Another on his fyste a sparhawke or fawcone,
> Or els a cokow; wasting so his shone:
> Before the altar he to and fro doth wander,
> With even as great devotion as doth a gander.
> In comes another, his houndes at his tayle,
> With lines and leases and other like baggage;
> His dogges barke, so that withouten fayle
> The whole church is troubled by their outrage."*

* Sebastian Brant, the author of "Stultifera Navis."

But I have almost lost the shadow of the butts, of which however I have little more to say, than that the introduction of gunpowder diminished their importance. They were continued as a pastime for a life or two, and soon after the time of Charles II. ceased altogether in Louth; though even yet, in some of the cities, they are partially observed. For the rest, I must dismiss the reader to the history of archery.

CHAP. XIV.

The Hermitage.

TWO buildings of this name in Louth, claim the passing attention of him who wishes to know as much as possible of its history. One which stood at the west end, in the neighbourhood of the paper mill, several centuries since, and gave name to certain lands which were called "the Hermitage Fields:" and another which, in imitation of the former, the late Wolley Jolland built behind the vicarage, at a considerable outlay of money, and a much greater cost of precious time. Of the first we have no further information, though reason to suppose, that it originated in the ruder age of monkery in Louth, that it polished into a guild, and left its name upon the lands where it had stood. And of the last hermitage, we have little to write beyond stating that it is somewhat ingenious, partly in the taste of what is called, in the cant of that school of architecture, 'oriental;' but, properly speaking, it was an imitation of the old 'winter and summer hermitages.' It pleases the eyes of the lounger and the uninformed; but the man of real taste *can* only consider it a specimen of misemployed money, and a memorial of misdirected power. The most that can be said in its favour is, that it was a fair

proof of amiable trifling. In modification of these remarks, I frankly add, that the restless spirit of the last age is somewhat apologetic. Folly, the standing inspiration of men, never allows them to rest. For when comparatively barbarous they affect refinement, and when civilized often sigh again for the desert; and from the gilt, carpets, and wilderness of heterogeneous finery in the modern drawing-room, its inmates often cast an insincere and sickly desire towards the real wilderness. This was one of the directions of taste in the days of Wolley Jolland, over whose grave let charity lay the stone, and retire without writing an epitaph.

CHAP. XV.

The Muster Day.

In London, and a few of the principal towns, there was anciently an annual political stock-taking of military power, when the wares and gewgaws of a half-savage government were set out in various pomp. The design of it was laudable enough, viz. to keep in *popular use* the arts of war and defence in all our cities, in preference to a settled military force. The ceremony varied in splendour according to the town and the taste of the people. If large, the muster of men in armour, bowmen, cannon, billmen, colors, trumpets, and other mock finery of a battle was considerable, which, after a day's flourish, ended in wassailing, and was then forgotten till the next year. I will subjoin some references from our old friend the Register, on this occasion, on which the comments of the reader will be various.

"Item. Paid to iij men, for wearyng the townes harness iij dais before there captanes, to meat and wages, - vj*s*.

Paid to Wm. White for Gune polder, and for lase, and for flocks to the sallets, - - - - ii*s*. j*d*.

Paid for dressynge the towne gun, - - xx*d*.

"Paid for a corslett and a cote of plate, wt. other furniture receyved at Grymsbe, - - - viijs. iiijd.

Item. to Rd. Riggs, for one hede peice, and for makynge of eares to the same, and for lynynge and dressynge an other sallet, - - - - - - xvid.

Item. For dressynge a corslett, and for makyng an handle to a dagger, - - - - viijd.

Item. To Ric. Riggs, for his standyng fee for dressynge the townes Harnis, - - - - - ijs.

Item. For dressynge the towne Calyver, - - xijd.

Item. Pade to Ric. Riggs, for a sworde and a dager, vijs.

Pade for mendynge the monion and a sworde handell, iiijd.

Item. Pade to Henry Willson and the Skypar man, for carryeing the towne Harness to Burwell, - xvjd.

Pade for fetchyng of the Calevar from Tatsal, the xiiij Novmber, - - - - - - xvjd.

Pade for dressynge the towne Calyver, - - xviijd.

Pade to Ric. Riggs, for his yere fee for keepynge the towne Armor, - - - - - ijs. iiijd."

To make the subject a little plainer, I may be pardoned for quoting from Grafton, an account of one of the muster days in London, to illustrate this obsolete observance.

First of all, reader, fill your fancy with the company. "Then everry man beyng of any substaunce, provyded hymself a coate of white sylk, * * * furnished with cheynes of golde and featheres; other gylted their harness, their halbardes and pollaxes. Some, and especiall certaine goldsmythes, had their breastplates, yea and their whole harnesse, of silver bullion. The constabulls were all in jornetts of whyte silke, with cheynes and battell axes. The meaner sort of people were all in coates of whyte clothe, curyously trymmed with the arms of the city before and behinde. * * * The Lorde Maior himselfe was in a fayre armor, the crestes whereof were gylte, and over that a coat of black velvet. * * The Lorde Maior had four footmen, all in whyte sylke, cut,

ruffed, and pounced." And so of the rest, who were overwhelmed with clothing of "crimosyn velvete, golde paled, red sarcenet, feathers, brooches," and whatever else, pomp could muster from all parts of the world. Now take the manœuvres of this sapient host. "When every thing was prepared, every alderman mustered his awne warde in the fields, viewing every man in his harnesse, and to cause such as could shote to take bowes in their handes, and the other, billes or pykes. The viij day of May, accordinge to the kinge's pleasure, every alderman in order of battaile, with his warde, came into the common field at Mile End, and then all the gonnes severed themselves into one place, the pykes in another, and the bowmen in another, and likewyse the billmen, and there rynged and snayled." And then after certain marches to and fro, feigned victories, slaughters, and caperings of the Lord Mayor's horse, which was probably as vain of his superincumbent load of millinery as his rider, the pageant disappeared. This, diminished to a child's play, was the muster day at Louth.

CHAP. XVI.

Mysteries, or Miracle Plays.

The age of which we have been writing had a Sunday diversion, called miracle plays, of which the Scriptures supplied the materials,—the church, the stage,—the monks, some of the actors,—and the parish at large, the spectators. Those who wish to read much on this subject, may consult *Dugdale, Leland, Holinshed,* and the *History of Coventry*. The subjects for these exhibitions were according to the title, and as might be expected, from the buffoonery and ill taste of the times, the most mysterious; as, the allegories, the peculiarities, the sublime, which are injured often by a word, and the most terrible allusions of the Scriptures. Hence 'Christ's Descent into Hell,' the 'Striffes of the Devils,' the 'Route of Sathan,' and such subjects as from their very nature were unknown, were preferred by the strolling bodies corporate of wafflers, jugglers, bourders, and mountebanks, to entertain the devout people in church hours. It is not my design to describe what the reader may see better done elsewhere; and I shall therefore close this notice by the following allusions:—

"Payd for a pot of Aylle when Wyderne bayne was her, vij*d*.
Item. Payd to Wyderne players, - - vj*s*. viij*d*.
The Players of Grimsby, when thay spake thaire bayn of thaire play, - - - - - vj*s*. viij*d*."

CHAP. XVII.

Waights, Wates, or Waites.

THESE retainers of superstition are of a very ancient pedigree, and ought to take rank among the foremost of the nobles by *descent*, at least their claims from antiquity are as virtuous and as well attested. But of the course of the Louth waites, I know nothing, not even when they begun: my ignorance may find a defence in the fact, that they yet exist, and take sanctuary under the rights of Christmas. From them the reader will doubtless get any information he wishes relative to all that is erudite in the history of this chartered body, *whose vested rights* are to whistle, to make seranades under our windows, and beg money, though not in need. And as they are vested *rights*, I would not have them touched, lest I should unkennel upon me the pack of noble dogs, which would give my plebeian heels no quarter. That the waites have long had these honours in Louth, is proved by the 'N.B.' which is now and then met with in the Register, before the name of one deceased, whose additional rites of sepulture were, that he should be called 'one of the waites,' —a distinction in the burial book every whit as important as

'one of the lords.' But let not the reader suppose that these night birds of Apollo were formerly as little noticed as at present. They were among the worthies on a Corpus Christi and a Muster Day, at the Butts, and in all night watches. While, on great occasions, they stood next to the vicar, and borrowed the reflection of his sapience and authority, as they blew their ventose cheeks into the breadth of a truly musical countenance. And even at the levees of kings, among the satraps of state, the waites were wont to stand; as at the coronation of king Edward VI. when they struck their dulcimers in best style; while a child personated that notorious wretch Saint George, whom superstition has canonized, and history accursed. The waites were to have been longer employed on that occasion, but, as Leland says, "his grace made such speede, that there was a lack of time" to sing the following ditty, which, to be sure, was a lamentable national loss.

> " Sing up heart, sing up heart, sing no more down,
> But joy in king Edward that weareth the crown."

CHAP. XVIII.

Julian Bower.

"Lusus ipse quem vulgo Pyrrhicum appellant Troja vocatur."
SUET.

This poetically named spot is, at least, worthy a passage of inquiry. How long it has been so named, or how many years it has worn the plume of trees which it now waves over the marshes, as a safety mark to the far-off sailors, tradition does not tell. There are three theories for these Julian Bowers, for the preferred of which the reader may either cast lots, or trust, if he can, his own judgment. First, the true antiquary as he calls himself, who likes to take a long back-cast into the times of Greece and Rome for all his explanations, who believes nothing for which he cannot find an allusion or authority in the Roman or Greek antiquities, accounts for the Julian Bowers by supposing that they were company keepers of the Roman camp, which had borrowed them from Troy. They thus make out the transmigration. One Don Julus, *alias* Ascanius, who, like all other heroes, had several rare escapes from death during his boyhood, whom his father

Æneas snatched from the uncivil flames of Troy, is said to have been the founder of certain games, naval, equestrian, and pedestrian, which are described with more length than beauty in Virgil. Dr. Stukely is one of the chief authorities for this solution of the Julian Bower mysteries, and the passage referred to by him in the fifth book of Virgil, is the following. Though it refers chiefly to the equestrian games, because much insisted on, I quote it, but must remind the less familiar with Virgil, that the last lines are mainly illustrative, so far indeed as any can be considered to deserve this appellation.

> " Olli discurrere pares, atque agmina terni
> Diductis solvere choris; rursusque vocati
> Convertere vias, infestaque tela tulere.
> Inde alios ineunt cursus, aliosque recursus,
> Adversis spatiis; alternisque orbibus orbes
> Impediunt, pugnæque cient simulacra sub armis.
> Et nunc terga fuga nudant; nunc spicula vertunt
> Infensi; facta pariter nunc pace feruntur.
> Ut quondam Creta fertur labyrinthus in alta
> Parietibus textum cæcis iter, ancipitemque
> Mille viis habuisse dolum, quà signa sequendi
> Falleret indeprensus et irremeabilis error:
> Haud alio Teucrum nati vestigia cursu
> Impediunt, texuntque fugas et prælia ludo;"—

This will be sufficient without the metaphor of the dolphins, which follows, to satisfy the admirer of Virgil, and to confound those who are not able to read him. But, in courtesy to ladies, I must add a translation which I take from Dryden, whose general looseness of sentiment and phrase, often qualified him for translating uncertain subjects.

> " The unfledged commanders, and their martial train,
> First make the circuit of the sandy plain,
> Around their sires; and at the appointed sign,
> Drawn up in beauteous order, form a line.
> The second signal sounds; the troop divides
> In three distinguished parts, with three distinguished guides.

"Again they close, and once again disjoin,
In troop to troop opposed, and line to line.
They meet, they wheel, they throw their darts afar,
With harmless rage, and well dissembled war.
Then in a round the mingled bodies run,
Flying they follow, and pursuing shun.
Broken they break, and rallying they renew
In other forms the military shew.
At last in order, undiscerned they join,
And march together in a friendly line.
And as the Cretan labyrinth of old,
With wand'ring ways, and many a winding fold,
Involv'd the weary feet, without redress,
In a round error, which deny'd recess;
So fought the Trojan boys in warlike play,
Turned, and returned, and still a different way.
Thus dolphins," &c.

Some of Dr. Stukely's own remarks are, "Julian Bowers are generally upon open green places by the sides of roads or rivers, * * near a town, * * the name often remains though the place be altered, * * very often they are called Troy town. What generally appears at present is no more than a circular work, made of banks of earth, in the fashion of a maze or labyrinth, and the boys to this day divert themselves with running in it one after another, which leads them by many windings, quite through and back again. * * Upon a little reflection, I concluded that this is the ancient Roman game. * * As to the name bower, it signifies not an arbour, or pleasant shady retirement, in this place, but borough." Thus far Dr. Stukely, for the classical origin of these bowers.

Another hypothesis is, that they are places which have figured importantly in former portions of British history, which has preserved the name longer than the nature of their honours. And those men of research in English antiquities, who disdain the thought of borrowing every custom from the Greeks, have made large taxes on the old British language, as well as on probabilities, analogy, and general credulity of the

reader, to prove that there were games of purely *Anglian* origin, which were formerly observed at these bowers. But unfortunately nothing more than conjecture has been offered. A third supposition is, that Julian Bowers were the locations of the Roman camp of Julius Agricola, from whom they have been surnamed; and that the labyrinthical grooves made in the surfaces of some, but not all, these places, are thought to be rather military arrangements, than for the amusement of youth. This opinion is not weakened by the great improbability of a few legions of soldiers freebooting in a savage country, through which their marches would be quick as victory would allow, keeping up such observances and pastimes, as were chiefly proper in their own land; and there more particularly, though not exclusively for children. On the other hand, it must be confessed that the subject is all the more mysterious from the fact, that many, if not most, of these Julian Bowers are in Lincolnshire, where the exploits of the Romans are commonly supposed to have been few; for this plain reason, that there was little to conquer, except the mire and birds of the marshes.

If the reader should still be dissatisfied with these adventures after the truth, probably, if his studies have so inclined, he will prefer to consider Julian Bower having its interest chiefly in Druidic associations. For it is notorious, that these near relations of the old Anthropophagi, who did not scruple to build a giant of wicker work, turning his thighs, bowels, and chest into "lower, second, and third stories," into which they crowded the innocent, whom they hecatombed to their furious divinities, preferred, like the Persians, their altars and abodes on hills which were thickly forested.* The southern hill on the crown of which Julian Bower, at Louth, stands, has some appearances of having borne many more trees than civilization ever permits to continue where

* The initiated in Druidical antiquities will remember Barr Beacon.

it has fixed its habitation. And I confess that this last supposition appears to me quite as probable, nay, even more so than the others which I have mentioned. I offer the result of my own thoughts, with hesitation, to the reader.

The Druids preferred elevations for abode and worship; they planted trees round their altars and *loca sacra*, if they did not previously exist; they called their sacred places *glwyn*, a form of which word *now*, in the Welch, signifies *church*. The place of which we are writing was, in 1540, called, in Louth, *Gelyan Bowar*, when "iijs. were paid for a new cross put up there." How near is the radical affinity of sounds in these letters I will waste no words to prove, because it must be self-evident; except, I will add, that the alteration which is allowed, is such as is peculiar to the dialect of the neighbourhood, and even then so trifling as not to induce perplexity. The other word, bower, or as it was anciently written, 'bowar,' may either derive itself from the Hebrew *barah*, to eat, or *bearew*, in Saxon, a little wood or grove, either of which significations would be as applicable as most such things to our subject. I suppose then, that Julian Bower is a corruption of *Glwyn Barah*, and that the name is significant of Druidical, rather than Latian history, and of the most solemn, rather than of the most puerile rites. And when the reader ascends that hill to reconnoitre the coast, or to catch the breezes which never venture into the sweating town, during the summer, or to chasten his soul with the soft and ravishing minstrelsy which the thrush, linnet, and blackbird there make, let him remember with me the chequered thoughts, things, and men, which have visited Julian Bower since the gloomy altar, garlanded with the misletoe and the golden billet of the Druids, stood in the gloom of superstition.

CHAP. XIX.

The Blue Stone.

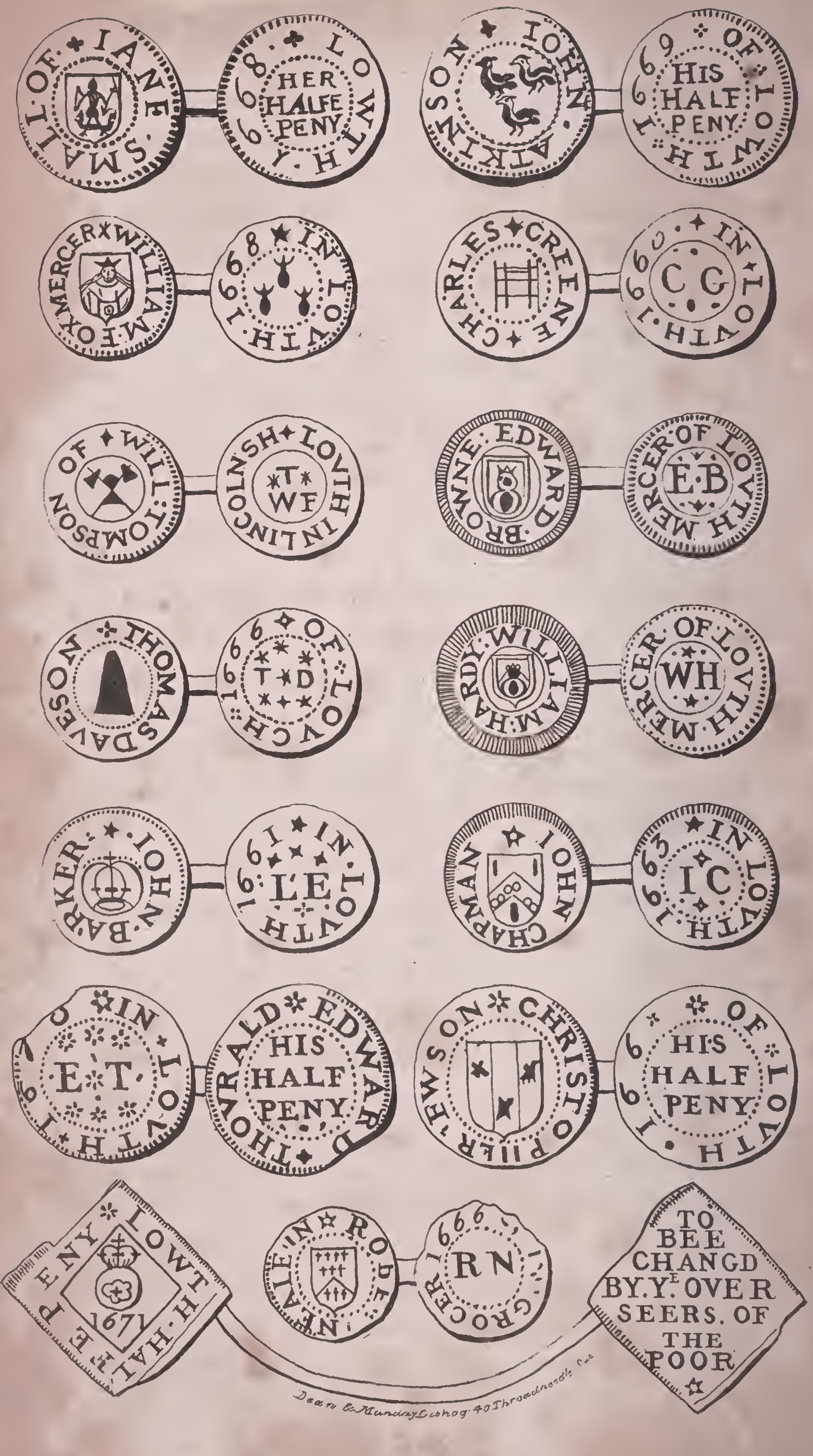
In the yard of the Blue Stone printing office, in Mercer-Row, is a large blue stone, which is most likely one of the greatest antiquities in Louth. If it had been found within a mile or two of Vesuvius, or any of the new-made craters of the west, imagination could readily have supposed that it had been flung from the volcano where it had griped the uneasy bowels of the earth for centuries. But all we know of its history is, that it has existed in Louth at least four hundred years, that it bears no geologic affinity with the neighbourhood, that it was for ages a slander post at the corner of Mercer-Row, and that afterwards the sign of a considerable inn, called the Blue Stone Inn, which is said to have been the largest in the county. From the street, it was removed by the late Mr. Fotherby to the back of his premises, at a considerable expense. Of course, probable and improbable, deep and superficial, classical and vulgar, have been the reasons offered to account for the existence of such a stone at all in Louth. Either by water, leverage, or by some of those obscure mechanics in which our semi-savage ancestors,

and their kinsfolk in power and mystery—the Egyptians, were so far-seen, must this Blue Stone have first come to Louth. Conjecture is endlesss, and the positive opinions of men who have given some attention to the subject, are very numerous and unsatisfactory. Some think a land flood, others an influx of the sea, others the Noahic flood, to have caused the presence of this stone here. I have no opinion relative to its origin. I only beg to add what I *think* it has been; viz. either a Druid stone, which was used perhaps on Julian Bower for an altar; or, a boundary stone, which, in the Saxon times, may have been employed for an "end of strife." Such stones are sometimes said to have been used for the decision of local disputes, or for the collection of the shire gemotes, or the meeting of the hundred or weapon-take.

It is doubtless, as the alchymist said, a 'blazoned booke:' and when the neighbourhood is inducted into the far-seeing mysteries of the geologic craft, it will perhaps, to some future historian,

> " ——————— spak its mind,
> And ease itselfe o' manie misteries
> O' time yspent;"

till when, all that we can do is to make our dutiful salam, and disappear, envying his happiness *qui potuit causas,* &c.



Louth Tokens.

CHAP. XX.

Coins.

THE state of commerce has ever been insignificant in Louth, for many evident reasons:—its small number of inhabitants, —its want of water carriage, until the navigable canal was cut in 1765,—its extreme situation which removed it from the general demands and materials of merchandize,—together with its want of any of those advantages of nature, which have sometimes fixed the mart of commerce in unlikely places. Yet, when only a sufficient attention was given to trade to supply the internal wants of the country, and before the system of exportation had, on any general scale, commenced, there would naturally be a greater equality in the trade of each town, graduating only in proportion to the number of the population. And in Louth there was then a sufficient trade, with the national deficiencies of small coins, to require the issues of local tokens, of which the annexed plate exhibits those which I have seen, and there may be many others of which I am ignorant.

For though but inferior specimens of workmanship, and quite local in their interest, as formerly in their worth, I may be excused for noticing them. As, according to Evelyn, "though they seldom reached further than the next street or

two, they may haply, in after times, come to exercise, and busy the learned what they should signify, and fill whole volumes with conjecture, as I am persuaded other arrant trifles have done."

The specimens are all of copper, and in value, appear not to have been more than a halfpenny or farthing, as may be seen on the plate.

Such were some of the tokens which, in the absence of any legal copper coin, swarmed over the kingdom, until at length Elizabeth, Charles, and the nation, having overcome their prejudices against a coinage of copper, the tokens were superseded by a legal issue.

The following are notices from the Register, relative to this and other coinages:—

"Received of Parson of Ketsby, for 14 stone web lead, in halfpenys, - - - - - - - ix*s.*

Et sic debet 46*s.* 3½*d.* much ill money.

Received for two ounces galy halfpennys sold this year by their knowledge, - - - - vj*s.* iiij*d.*

The exchange of evil money.

Item. In money lost in the exchange of four marks of the warst money, sent unto London by Robert Baily of Louth, this year 1521, - - - - xi*s.* iiij*d.*"

Besides these tokens of tradesmen called *nummorum famuli*, very numerous have been the coins which diligence or accident has dug from the neighbourhood. Norman, Saxon, Roman, Scotch, and Irish, have all been found in Louth, at times, in some abundance.

And there now lies before me a whole heap* of such

* Since this article was first written, the owner of these coins is dead. They, it appears, were pledged to provide bread for their industrious and self-denying collector, and were, through the accursed influence of that (on earth) omnipotent evil, the *amor nummi*, scattered to the four winds before the writer had any opportunity of copying the coins which had been found in Louth.

tribute as the earth took from men, who came to war, trade, study, or observe at Louth, in ages which have long passed away.

The small antiquary, whose whole studies begin and end in old coins, may be satisfied if I inform him that, of the Scotch, the chief coins found in this neighbourhood are the groat of James V., a small silver coin of Alexander, and one of William.

The Irish are ecclesiastical chiefly. Danish, but not very numerous, nor in good preservation.

The Saxon are of Ethelbert, Edelwald, Burdred, Ludecan, and, as far as I can learn, *mostly* such as are strictly Mercian.

Of the Roman, Julius and Augustus Cæsars have been found, and a considerable number of Adrian, Nerva, Vespatian, Trajan, Otho, Vitellius, Domitian, Caligula, Tiberius, Galba, and that Goliath of savages—Nero, as also plenty of Constantines.

Of English, the collections are too numerous to be described. The best specimens are of the Henries.

The places where they were chiefly found, are at the abbey, Saint Mary's, the south side and the centre of the town.

> "Sed abite nummi; ego vos mergam
> Ne mergar a vobis."

BIOGRAPHY.

"Inspicere, tanquam in speculum in vitas omnium
Jubeo atque ex aliis sumere exemplum sibi." Ter.

CHAP. I.

William de Luda.

Temp. Ed. I.

To account, once for all, for these local surnames, Holinshed says, "It was a fashion in those dayes, long also afore and since, from a lerned and spirituall man, to take away the fathers' surname, were it never so worshipfull or auncient, and to give him for it the name of the town he was borne in."

William of Louth, whom I now introduce to the reader, was one of the "fortune children" of that age; for his life appears to have been an incessant preferment, from the refectory of the abbey to the throne of Ely cathedral, where so much of his body as time and the worms have left, is now supposed to lie.

The following are from *Bentham's Ely*, and other authorities:—

He was prebendary of St. Paul's, London, of York, and of Lincoln; archdeacon of Durham, dean of St. Martin's le Grande, London, and keeper of the king's wardrobe; he was elected bishop by the convent, May 4, 1290, the same month ordained deacon, confirmed by John Peckham, archbishop

of Canterbury, and who ordained him priest at Bocking, September 13th. On October 31st following, he was consecrated bishop in Saint Mary's church, in Ely, and the same day inthroned in his cathedral church. At this consecration the archbishop was assisted by seven of his suffragan bishops, —Robert Burnell bishop of Bath and Wells, the king's chancellor, John de Pontys bishop of Winchester, Oliver de Sutton of Lincoln, Ralph de Walpole of Norwich, William de la Cornere of Salisbury, Peter bishop of Exeter, and Amian bishop of St. Asaph. The occasion of this extraordinary assembly of bishops, was a provincial council or convocation of the clergy, which had, some time before, been summoned to meet at Ely, on the 2nd of October, to consider about an aid or subsidy to be granted to the king. Accordingly the next day, the bishops, clergy, and their proctors, met at the chapter house at Ely, and gave the king a *tenth* of all their spiritual goods for one year.

In 1292, William de Luda is said to have been appointed chancellor, on the death of Robert Burnell, bishop of Bath and Wells; but he held that office only a short period, in which he was "highly valued by the king for his abilities and integrity." The character given of William by Thomas Wikes, a contemporary historian, is that of "vir magnificus et eminentis scientiæ;" and who adds, "that he had conducted himself so commendably and uprightly in his office of treasurer of the king's wardrobe, as to gain the esteem of all, from the highest to the lowest."

In the year 1294, we find a submission made to the bishop, by the university of Cambridge, in a dispute "between Henry de Boyton, chancellor of Cambridge, and his adherents, on the one side; and other masters, regents in theology, and other faculties, on the other; concerning the statutes, customs, and privileges of the university." The cause was discussed before the bishop's official, in Saint Michael's church, Cambridge. William de Luda was also appointed by the king, in 1296,

one of his commissioners, under the mediation of the pope, to settle the conditions of a truce between the kings of France and England.

In the beginning of the year 1297, the king took into his hand the temporalities of the clergy, who had refused to grant him aid in defence of the realm; and having proclaimed that they were out of his protection, he went to Ely, (evident from several letters and writs dated at Ely, Feb. 12;) probably to take the advice of the bishop, who was a mediator between the king and the clergy, and who found out means of restoring them to his protection, by giving him the *fifth* of all ecclesiastical goods for *that year*. William de Luda died March 27, 1298;* and was buried in the presbytery on the south side, between two pillars, near the high altar, at the entrance to the old chapel of St. Mary.

William de Luda added the manor of Oldham to his see, on the condition that his successor should pay one thousand marks to his executors, within three months after his confirmation; though others say, that the thousand marks were to purchase lands to support two chaplains for the duties of the chapel.†

William also gave two hundred marks to purchase twenty marks a year, for the maintenance of three chaplains, to pray for his soul, the souls of the bishops of Ely, and their successors, for ever in the chapel there, besides three houses for their habitation.

Among other unimportant notices of the bishop, is the following, in *Madox's Exchequer*, about the 18th year of Edward I.:—" Magister W. de Luda, electus Eliensis, et custos

* Obituary, Ely; M.S. Cott., Mar. 28.

† Some of the authorities for this account are Harl. M.SS.; Archbp. Wake's State of the Church; Rymer's Foed.; Matt. West, Angl. Sacr.; Knyghton; Wilkins' Council; Baleus, cent. iiii, p. 312; Godwin, Præsul. Ang.; Pat. 18, E. I.

Garderobæ regis, venit coram baronibus et recognovit se recepisse CCCL marcas de civibus Eboracis, quos iidem cives concesserunt regi de subsidio ei concessa, in ultima expeditione sua Walliæ."—Vol. i, p. 611. I will not add to such notices, but express my regret that I have not been successful in learning more of his connection with Louth, before he went on his adventures for fortune. Some future incident or antiquarian will, I hope, discover more: *si non, his utere.*

CHAP. II.

Richard de Luda.

Tradition, who has great authority in the absence of history, and who makes the best of its insecure importance, claims Richard de Luda, the contemporary of the former, as one of the *hominum magnorum* of Louth. *In temp.* of the Edwards, Richard was remembrancer, constable of the exchequer, auditor of the accounts of the exchequer, and chamberlain of the exchequer, from which office he was dismissed "for speaking *certain rash and outrageous words*," which have procured him part of his fame, though they deprived him of half his offices. The following is the account given by Madox:—"Postea die Sabbati in festo S. Clementis, presente ipso Ricardo de Luda coram Thesaurario et Baronibus, et recitato processu isto, in præsentia ipsorum Thesaurarii, et Baronum, necnon venerabilum Patruum, W. Eliensis, et R. Londoniensis Episcoporum, et aliorum de concilio regis in Saccario tunc sedentium consideratum est quod prædictus Johannes (de Cobeham, a baron of the exchequer) pro contemptu prædicto facto, per prædictum Ricardum dampnæ sua versus recuperet, quæ per Thesaurarium et Barones taxentur,

et quod idem Ricardus pro contemptu per ipsum facto regi et huic curiæ, adeat prisonam, et quod ab officio camerarii quod in saccario intendebat amoveatur donec aliud, &c. Postea die Lunæ in festo S. Katerinæ, prædictus Ricardus venit hic et in presentia Thesaurii, et Baronum et prædictorum Episcoporum, eis assidentium et vadiavit prædicto Johanni pro contemptu sibi per ipsum facto quingentas libras, solvendam eidem Johanni ad voluntatem suam, et idem Johannes remisit eidem Ricardo omnem rancorem quem, erga eum habuit occasione dicti contemptus." The merits of which must be explained for the benefit of the uninitiated. One John de Cobeham, a baron of the exchequer, took offence at certain "rash and outrageous words" uttered by Master Richard de Lue, in a fit of the iliac passion, for which, after sundry flirts and airs among the other barons and their esquires of the exchequer, he was unstalled, and sent to prison. And thence, after a little time, he was delivered, partly through the natural compassion which the powerful feel for each other, their *l'esprit du corps*, making them particularly cautious of spearing an equal enemy too far, and partly by the favour of Prince Edward, who, like all heirs apparent, was making him instruments against his turn to reign. It is further said, Richard de Lue, Luda, or Lada, as he is variously surnamed, gave *quingentas libras* to John de Cobeham, who in return, "remisit eidem Ricardo rancorem quem erga habuit,"—remitted the rancour he bore to Richard, which may be very much doubted. Yet the 'five hundred libras' set our unfortunate, as the novelists say, on the high road to preferments, which fell thicker upon him after his disgrace than before. This is strictly in accordance with the philosophy of courts; but, having never lived nearer to them than a cottage, we *ought* to profess ignorance of the mystery.

The aforesaid prince, when king Edward, gave the constableship of the exchequer to Richard de Lue, and also

made him "unus clericorum nuper deputatorum, ad compotes forinsecos audiendos hic in Saccario;" but required him to take an oath for his "good abearance." The following is a copy of a document found in the *Rotuli*, relative to this character.

"A nostre Seignur le Roy e a son counseil monstre Richard de Lue, Clerk, q' come il esteit fet chambreleyn de l' eschekier par comaundement du Roy meymes, e illoek demora plus de cynk annz, e fesoit le office si bien come il savoit et poait pur p'fit du Roy: il par pcurement l' Ercevesq' de Canterbir', pur ceo q'il prest les blez l' Ercevesq' en Kent e aillors, a l' oes nostre Seignur le Roy, pur maunder en Gascoyne, e ausint par hayne, e p le pcurement Sire John de Cobham, fut a toit reumez e onstez, par la ou nostre Seignur le Roy avoit maunde par Lettre de son P've seal qe celi Richard demorast en son office, si le Tresour trovast q̃'il fut covenable pur le Roy. E ceo pe il qe soit averre p meyme la Lettre qe est en la garde le Mareschall de l' Eschekier. E desicome le dit Richard avoit servi le Roy plus de xv annz en sa Garderobe, e a l' Eschekier, bien & loyaument, a son poer, e onqes en son service ne fut ateynt de malveiste, mes fut reume a la volente de aukune gentz: Si prie il e requeit devotement q' il puisse cel office ou autre aver, et tenir a la volente nre Seignr le Roy, siccome il fit devaunt, kar il az pdu plus de deus centz marcheez de rente, p hayne e malevoillaunce del dit Ercevesq, pur le svice le Roy."

"Responsio.

"H' eat Bre' de Canc' Thess' et Baron' de Sccio', q'd exeqnt' Mandat' eis prius p ipsa directu, vel Cam' significent."

CHAP. III.

Thomas de Luda.

Thomas de Luda has, I suspect, long and frequently been misnamed 'John.' This error appears to have arisen either from the oversight of some scrivener concerned in the inventory of the guild and chantry properties; or from historians mistaking John bishop of Lincoln, whose charter is still in existence, for Thomas de Luda, the real founder of the chantry. Yet, except the notoriety which Thomas attained by founding the chantry in the chapel of the Holy Virgin here, we are not aware of any other claim he has to a separate chapter in our notices. But as the pragmatical fashion requires that all such should have a separate niche in the mausoleum of history, we rather yield the point, than dispute with an authority like custom, which has neither ears, nor reason, nor conscience. The ecclesiastical course of Thomas was marked by some of the following changes.

He was a prebendary of "*sexaginta solidorum,*" in the cathedral church of Lincoln, 1312, when he changed it for that of Welton Paynshull; and in 1315, changed again for

Marston Saint Lawrence, which he relinquished the following year for Langford Manors, 1321. He then became treasurer of Lincoln cathedral, and died in 1329, as appears by the probate of his will, in April of that year; leaving issue—a chantry, several houses, a fair fame, all of which have, alas, "come to dishonour, and he knoweth it not."

The rest on this subject is *via deserta et interclusa.*

CHAP. IV.

Sir John Bolle, Knt.,

THORPE HALL.

Of this ancient family, whose original homestead was Bolle Hall, Swineshead, three of the members of that branch, which by an intermarriage settled at Thorpe Hall, are distinguished in our annals: viz., Sir John, knt.; Sir Charles, knt.; and Colonel John Bolle.

In the chancel of Haugh church, the following character is given of Sir John:—" Vir varia eruditione, et militari gloria clarus," &c. But as it is most notorious, that there is commonly no mendacity so outrageous as that which grief and pedantry scribble on monuments, making the bones of a man perpetuate falsehood, in the teeth of the very grave, we know not how to interpret such eulogies. Deduct much, and we should leave nothing to Sir John; and receive all, we should leave nothing to the panegyrist. And yet Sir John was famous. In the expedition against Cadiz, 1596, (after his return from which queen Elizabeth knighted him) he signalized himself among the officers by sundry unregistered acts

of gallantry, which lose nothing by being committed to tradition instead of history. And he was one of the freebooters who, under the infamous government of the earl of Essex, went to ravage, and tread out, if possible, the last sparks of liberty from Ireland. He commanded at the taking of the castles of Donolong and Lifford, and was governor of Kinsale, most of which actions have been lauded, because the cowardly spirit of most historians has been as truculent as power and corruption could desire, than because they deserved praise. I regret that Sir John's courage and other virtues were not quartered on the service of liberty and peace, instead of misrule and despotism; he might then have ranked among the benefactors of Ireland, who will even yet from her lees send up a stronger spirit than most dream of, when the fitting occasion comes.

But there is a tradition which does Sir John more honour than his laurels dipt in the blood of Ireland. Among the prisoners committed to his care at Cadiz, was a Spanish lady, who to station and wealth added the arts which nature has committed to women, but to none in such profusion as to those who learn to weep and sing among the streams of Castalia,—the land of love and adversity, from which judgment is now taking vengeance for the sins of a thousand years. The Spanish lady* offered her person and estates to Sir John, who, as generously, is said to have avowed that he had a wife in England, and declined all notice of his fair prisoner,

* This lady is said to have sent to the wife of Sir John Bolle, "a profusion of jewels and other valuables, amongst which was her portrait drawn in green, a beautiful tapestry bed wrought in gold by her own hands, and several casks full of plate, money, and other treasure." The green portrait surnamed her the green lady, whom superstition has made to haunt Thorpe Hall on a particular tree, near to which fear has often seen her sitting, and chaunting soft laments to her friend the moon. In the collections of ancient English poetry by Percy, this amorous narrative is fully set forth in the style of interlocutors.

who, to give her grief a sanctity and a vent, took the veil, and died in a convent. That was in the days when the virtues of our English name and character cast a longer shadow than our military prowess. But no country on the earth has so suffered in the morals of its great families, as England. For now, instead of a nobility puissant and frank, hospitable and incorrupt, as they once were, we have shoals of dandied gentlemen, who are as impotent, petulant, and pleasure-loving, as the greater part of the peasantry, upon whom example has begotten their evil image.

Sir John Bolle, a man of a sterner race, died November 3, 1606, leaving his estates, honour, and other things, to his heir Charles, of whom we have more special accounts.

CHAP. V.

Sir Charles Bolle, Knt.,

THORPE HALL.

THIS gentleman was the eldest son of the former, and not less renowned, if we abate the chivalrous story of the Green Lady. After the death of Sir John, Charles possessed the manors of Haugh and Maltby; and, after the death of Lady Elizabeth Bolle his mother, the manor of Thorpe Hall: at which place Sir Charles, for aught that history can alledge, lived like other gentlemen of his station in that day. He was a minor at the death of his father; and king James, "the good father" of all the poor orphans that had houses, lands, titles, &c. took him into the wardship of the crown, and knighted him in 1616, at Theobald. We have before mentioned the name of Sir Charles, in our chapter on the Civil Wars. But we may be permitted here to repeat, that Sir Charles, as all his family, was of the adherents of king Charles. Let us not be mistaken by any observations already made on this subject. There were many worthy men who preferred, of the two evils, the certain tyranny and abandoned

profligacy of Charles Stewart, king of England, to the *uncertain* horrors of a state divided against itself. The first was ascertained, the second stood before them the greater and more terrific from the host of shadows and uncertainties which moved about it. Happily for England, all did not pursue such a fearful course, but boldly pushed out their bark to the sea, their courage mounting with the storm. And though we confess much unnecessary extravagance and cruelty was done and authorized,—as a king slain, who ought to have been banished to some "rock i' th' sea," or committed to gentle and easy guardianship, as one *non compos mentis;* yet, on the whole, England owes much to the civil wars. But for these, and some ultimate and sequent causes, we should have been in the feuds and persecutions, waste and corruption of times similar to the Stewarts. Sir Charles Bolle, as before stated, raised a regiment among his tenantry and others, for the king, and did his best in Louth and the neighbourhood against the army of the people, who fought to rescue their liberty from a dictator, and their religious rights from a bigot. But Louth has every reason to think well of Sir Charles. He was its *indefatigable friend in the plague,* and no doubt did worthy actions to the poor, which, if I knew circumstantially enough, I would gladly record. Every intimation of Sir Charles Bolle is highly favourable to his memory, which well deserves of the present inhabitants of Louth.

CHAP. VI.

Colonel John Bolle.

The subject of this section was the second son to Sir John Bolle; though of his early days nothing is now known. He lost his life in his faithful adherence to the broken fortunes of the king, at Alton, near Winchester, 1643. The following is all that I can ascertain on the subject.

He had conducted himself with great valour at the fight of Edgehill, and had retired to the garrison of Wallingford, when he was thus surprised, as Clarendon relates; and as he may be trusted in a relation of this kind, though not in any touching the great causes of the war, I quote from his authority.* "Colonel Bolles, who commanded his own regiment there, (Alton) consisting of about five hundred men, which had been drawn out of the garrison of Wallingford, when he found himself encompassed by the enemies' army of horse and foot, saw he could not defend himself or make other resistance, than by retiring with his men into the church, which he hoped to maintain for so many hours, that relief might be sent to him; but he had not time to barricadoe the doors, so

* History of the Rebellion, vol. ii, b. 8, p. 294.

that the enemy entered almost as soon; and after a short resistance, in which many were killed, the soldiers, overpowered, threw down their arms and asked quarter, *which was likewise offered to the colonel, who refused it,* and valiantly defended himself, till, with the death of two or three of the assailants, he was killed in the place, his enemies giving a testimony of great courage and resolution."*

This unfortunate death of the colonel, whose courage might have bent a little to his skill, where the flourish of the former was to win nothing more than his own death, was of great consequence, it is said, but I know not why, in the loss of Winchester. Whether from this cause, or that of gratitude, Charles was much affected by his death, and said, "Bring me a mourning scarf, I have lost one of the best commanders in this kingdom."

The remaining passage relative to this gentleman, is an incorrect and unworthy epitaph to his memory, on a brass plate, near to Bishop Morley's monument, in Winchester, written by some clergyman claiming kinsmanship with the family. He was not as the Swede promised to say of the vain Dr. King, "magnum grammaticum."

> "A Memorial for the renowned Martialist, Richard† Bolles, of the Right Worshipful family of the Bolleses in Linkhorn Sheire; Collonell of a ridgment of Foot of 1300, who for his gratious King Charles the First, did wounders at the Battell of Edge Hill, his last action; to omit all others, was at Alton, in this county of Soughthampton, was sirprised by five or six thousand of the Rebells, which caused him there Quartered, to fly to the Church, with near

* A parliament paper of date Dec. 20, 1643, says, "I am certainly informed that there were not above 15 pieces found in the pocket of Col. Bolles, who, until he fell himself, did bravely encourage and lead on his soldiers."

† The ignorance of this epitaphist is seen first, in calling his relative Richard; and secondly, in dating his death 1641.

fourscoure of his men, who there fowght them six or seven houers; and then the Rebells, breaking in upon him, he slew with his sword six or seven of them, and then was slayne himselfe, with sixty of his men about him.

"1641.

"His Gratiouse Soveraigne, hearing of his death, gave him his high comendation in the pationate expression, 'Bring me a moorning scarffe: i have Lost one of the best Comanders in this Kingdome.'

"Alton will tell you of that Famos Fight
Which the man made, and bade this world good night:
His verteous life feard not Mortalyty,
His body might, his verteus cannot die,
Because his blood was there so nobly spent;
This is his Tombe, that Church his Monument.
Ricardus Boles Wiltoniensis in art. Mag.:
Composuit Posuitque Dolens
An. Dom. 1689."

And if Ricardus Bolles had used a few less words and a little more industry, and written truth instead of bombast, he would have rendered a service to all, and paid a just tribute to the Colonel, who appears to have been an excellent man.

CHAP. VII.

Edward Bolle, Esq.

"Munera,——— placant hominesque Deosque."

The least known, but as it often happens the most useful, of this ancient family, as far as Louth is concerned, was Edward Bolle, Esq. The following is a copy of the memorandum which the mural tablet in Louth church perpetuates, concerning this gentleman and his noble dowry to the poor.

"Edward Bolle of London, esq., son of John Bolle of Thorpe Hall, knight, by will, left six hundred pounds to purchase land; out of the rents whereof he ordered his feoffees to give to the poorest people of Lowth, 50*s.* at Xmas., 20*s.* at Easter, and 25*s.* at Whitsuntide, yearly for ever, and the rest of the proffitts of the said lands to be desposed of by the feoffees, or the major part of them, in other charitable and pious uses, for the good of the said Towne, the writings of which land, with a copy of the will, are in this chest here underplaced.

Novembris, obijt the 1:10 } Anno Domini 1680."
ætatis suæ 77 }

Edward Bolle was buried in Louth church, as were also several other members of this family. But of him we know no more. Some men, in almost every action, divulge their whole character; if this action have done as much for Edward Bolle, he must have been worthy of everlasting remembrance.

CHAP. VIII.

William Walker, B.D.

WHETHER this person, who was one of the masters of Louth school, and rector of Welton, was one of the family of the last abbot at the monastery, or an alien, I do not learn. But in 1650, he was at Louth, and in 1653, dates his celebrated philological treatise on the English particles hence, to John Clarke, whom he describes "Scholæ Lincolniensis nuper Moderatori." A revised edition was dedicated to the celebrated Dr. Busby. The author, from causes which I cannot learn, removed to Grantham; at which place, in 1671, he was master of the grammar school. Of his work on the particles, it is not necessary that I should make any observation, because it is before the reader; but it sounds too far into the deep waters of learning, to suit the thread and pin angling of this omniscient age.

CHAP. IX.

Laurence Echard.

> "His fortunes all lie speechless, and his name
> Is at last gasp. Return he cannot, nor
> Continue where he is."

Echard, who for more than twenty years held the livings of Welton and Elkington, and who, according to some, was master for a time of Louth school, was one of those writers who found acceptance in the beginning of the last century, because the fields of English literature were not cultivated, except by defective labourers. He was born in Suffolk, 1671, studied at Christ's college, Cambridge, was prebendary of Louth in Lincoln cathedral, became archdeacon of Stowe in 1712, and died at Lincoln, Aug. 16, 1730. And I do not know that any of these things are now of more importance, than to need the sentence which we have devoted to them. During his incumbency at Welton, he lived at Louth, and it is hence that he dates several of his works. The reader knows probably his histories of Rome and England, and the ecclesiastical history; all of which, from some close copying of Clarendon, well set praises of power and princes, and

some as opportune and fashionable invectives against the liberal politicians, together with some small fire works charged upon the puritans, sustained him for a time a mediocre reputation. But the translation of Rapin, the Anglo-French historian, elbowed Mr. Echard's history into the back row of authors; though alas, so ephemeral is all success, that Mr. Rapin himself is now used more to fill up a gap in the folio shelf, or to count in the catalogue of a bookseller, than to convey knowledge, or to counsel the student. Several gross misstatements in Echard's histories, called the hungry critics by trade about him, with their usual acrimony and Babelism; and the epigrammatist and pasquin maker each practised his art on the errors of poor Laurence. Echard published some translations from the classics, but as I have not seen them, I will not be so unjust as to say more than that I should imagine them to be worthier than his histories. But let no one conclude that I think *them* useless. They were imperfect, and often false, because he had not genius enough to tower above the fashions and prejudices of his day; but adopted, without hesitation, the two leading errors of almost all historians of that time; viz., that all right lay on the side of power, and that all religion belonged to the church of England. Hence the outcry against the Russells, the Sidneys, &c., and the matter-of-course abuse of all the dissenters. But Echard's histories were useful; they set other men to think and write, and they increased the momentum by which the national mind was driven into action, and it is chiefly in this sense perhaps that the works of Laurence Echard were beneficial.

> " Deforme solis aspicis truncis nemus;
> Sic nostra longum forma percurrens iter,
> Deperdit aliquid semper, et fulget minus."
>
> SEN.

CHAP. X.

Thomas Espin, F.S.A.

"———— Simply the thing I am
Shall make me live."

Let it be understood, that we do not assign this respected person a place in our sheets, because he was many years a resident in Louth; or a successful master of Dr. Mapletoft's school; or because he was proficient in the science of architectural antiquity; or one of the fortunate few, who realized many of the dreams of philosophy in old age; but because he was the first, and the chief one, among the modern inhabitants, who felt the propriety of a work like the present, to accomplish which he made some small collections.* A sentence or two will tell his life, for it was not one of wonders

* The M.SS. of the late Thomas Espin, which have been generously submitted to me by his brother Mr. W. Espin, rather refer to the division of Lindsey at large, than Louth. Yet I much opine that he wrote and collected more than can now be found, and that manuscripts somewhere exist among his friends, to whom they had been loaned. If this note may be admitted a feeler after them, and should be the occasion of their return, it would be fortunate.



Drawn by J. W. Best. Engraved by J. Greenwood. Hull.

ACADEMY, PRIORY, LOUTH.

or mystery; and his friends are far from that selfish impertinence which would set him in the foreground, and caricature him by overdrawn eulogies. He was born at Holton Beckering in 1766, received the little assistance which is but too commonly called education, at Wragby; was elected master of Dr. Mapletoft's school, and removed to Louth in 1790, at which place he suddenly died, Dec. 14, 1822. Any person who has seen the original, or likeness, would at once recognise his, as the face of an artist; that is to say, his countenance indexed the mental attributes of such a character, without which, all the teachings of even Angelo himself would have been successless. The peculiarity of mind is as quickly tested as poisons in chemistry; and the boyhood of Thomas Espin is an illustration how soon genius will find its own affinities, and turn even trifles into great moral causes of its future progress. Mr. Espin's father, after his removal from Holton, lived in an old priory house at Bollington. Little of the ancient building was visible, but there was enough. An old sculptured stone, which thousands of the villagers had seen before him, awoke his taste, and moved it in a course of architectural drawing, which he pursued through life with a passion which none but such men can properly describe. In 1815, Mr. Espin began a cottage at the east of the town, in the mixed style of architecture, which, by degrees, has been finished in accordant taste. His remains lie in a small open tomb, in an embowered part of the garden, where

> "———— nullis ille movetur
> Fletibus."

The plate which faces this page, is an engraving of Mr. Espin's cottage, which he called the Priory.

SUCH are the fragments of BIOGRAPHY, few and unimportant; though we present them to the reader. But let no

one imagine that we have ever dreamed any thing to be more untrue, than that *worth* depends upon the small appendages of *Lord, Sir, Knt., Honourable, D.D.*, or such other accidents to his name. We write not of the true worthies in Ludean history,—the genius born out of due time,—the upright, whose eye

> " ———— beam'd keen wi' honor,
> Though turned on empty space,"

—the generous, who fed the needy,—the friends of misery, want, and misfortune,—the disciples of science,—the virtuous poor,—the domestic character that blossomed and bore fruit to God and man, unobserved; these and similar must be omitted, because it has commonly happened to men, as Bacon says, "that time seemeth to be of the nature of a river, which carrieth down to us that which is light and blown up, and sinketh and drowneth that which is weighty and solid."

NATURAL HISTORY.

"Hujus enim templum simul omnes, et singuli templa sumus."
AUG. CIV. DEI, *l.* 10, *c.* 4.

CHAP. I.

Hints for a Natural History of Louth.

In proportion to the advance of society, is the indifference which men in general discover for the workmanship of nature; and though it always is, as a master once said of the sun, *alius et idem*—different yet the same, how many summers have flowered away into the waste and desolations of winter, without awaking, on their account, one emotion in the bosom of thousands of the reputedly wise. It is a fact surpassing wonder, that the creation should be everywhere vocal with harmonies, and teeming with all conceivable forms of beauty, adapted especially to the human faculties; yet, that in multitudes, it is often difficult to find one who has genuine taste for them. It is but additional proof, when we hear persons excusing their indifference, by saying "that we live only among common scenery." How often, before White wrote his *Natural History of Selborne*, had the remark been made by some of the inhabitants of that village, which, notwithstanding the fascination of his description, appears to have been but a very ordinary place. A genuine taste for the scenes of nature need never pine for want of employment

or pleasure. For, in the absence of forests and mountains, cataracts or rivers, it will polish beauties from the pebbles, and find wonders in the sands or grass; and upon the barren rock or the treeless moor, gather materials which alike surprise the philosopher and the child. And though the garden of every poor man would afford him more knowledge and enduring pleasure than a hundred books, (and the study of such things requires nothing more than the use of one's eye, memory, and common sense) though also it is one of the greatest auxiliaries to religion; yet there is no science so backward as that of natural history, none which is in the hands of so few persons, none which all have such talents and opportunities to advance.

The sketch of the natural history of Louth, which is intended for this volume, must, of course, be very brief, and rather tabular than descriptive. The town, as it now stands, is built in a narrow ravine, on the banks of the Lud. On the north and south it is hidden and defended by two hills, which run parallel its whole length, and then break down into the valley which slopes gradually off to the German sea, which is often in prospect. On the west, part of the town formerly appears to have rested on a hill, which, with the two before described, forms, at some distance, a kind of three-sided fortress to the inhabitants, leaving the fourth, which is due east, open alike to the biting winds, the heavy exhalations, and the prospects of the ocean. If the place were the choice of our rude ancestors, it proves what has been often thought, that savages are more original and nice observers of some of the laws and peculiarities of nature, than civilized men.

CHAP. II.

Springs.

THE south and north elevations which wall in Louth, have several springs, with slight differences of character. Those on the south are fewer, but more constant and copious; those on the north, commonly called "the little wells," are more numerous, and therefore intermittent. On the north and south banks of the Lud, near Keddington, there are several springs which appear to be chalybeate, but whether they receive that impregnation from iron-stone, or from a remoter cause, is not known. Some of the springs in Louth are, during the winter, very sensibly warmer than the atmosphere or the earth; this arises from the combustible earths through which they filtrate. As far as my private observation has gone, I have ascertained these waters to contain the following impregnations, but in what proportions my opportunities have not informed me:—

Fossil.	Alkali.	Sulphur.
Iron.	Sea Salt.	

The late Dr. Harding is said to have analysed the waters of Louth springs, and "found nothing remarkable in them, except a calcareous earth."

The Lud, from which every historian has taken it for granted that Louth is named, is now a stream of very little consequence, except to a mill or two, which it assists in its passage from some chalk hills at Tathwell, to the sea. It was once, as any one may perceive, a stream of greater breadth, and has changed in several places its channel; and probably, after some years, if no other spring break out, it may again renew itself, when we shall probably have more to write. It is now remarkable for nothing except fine trout, watercresses, and rats.

CHAP. III.

Geologic Appearances.

THE external appearances of the earth near Louth, are those of irregular clay, and occasional denudations of chalk; and the former spreads from a line westward of Louth, Thoresby, and Alford, through the marshes, to the sea. Great portion of sands and marine depositions, with some appearances of forsaken embankments, prove that this segment of the coast has been won from the ocean,* which has elsewhere made itself compensation by engulphing cities. These depositions increase as you go westwardly, proving the current to have been from the east. The fossils which are sometimes obtained, are not very rare, but strikingly prove the correctness of this theory, which accounts for the shells, weeds, fish, vertebræ, &c., which are delved from the earth.

The following table, showing the results of a boring made

* This was before the earliest accounts; perhaps while the shadowy *Cadmus* was teaching the nations their alphabet. In the time of Edward the Second and Third, the sea made a sally upon the land and town of Mablethorpe, which occasioned a most pathetic appeal of the inhabitants to king Edward the Fourth against Neptune.

some few years since at Donnington, by Mr. Bogg, who kindly permits its use, will go far to illustrate the ordinary geology of the neighbourhood.

No.		Yd.	Ft.	In.
1	A clay soil, - - - -	1	0	0
2	Dark-coloured clay, - - -	3	0	0
3	Soft grey slate, with marine impressions,	0	1	0
4	Blue argillaceous stone, - -	0	0	5
5	Dark-coloured clay, - - -	1	0	1
6	Soft grey slate, No. 3, - - -	0	1	0
7	Laminated clay, slightly indurated, -	7	2	0
8	Soft grey slate, slightly inflammable, -	1	2	3
9	As No. 8, dark-coloured, -	1	2	3
10	Indurated clay, with white marine organic remains, - - - -	12	1	6
11	Ditto, but harder and blacker, -	2	1	3
12	Dark bituminous inflammable schist, -	2	0	0
13	Dark blue-coloured iron-stone, -	0	0	3
14	Laminated indurated clay, with white organic remains, - - -	11	0	0
15	As No. 11, harder, marine impressions of thin leafy pryites, - -	3	1	4
16	Dark blue argillaceous stone, - -	0	0	4
17	As No. 14, - - -	6	0	4
18	Laminated bituminous schist, with white marine organic remains, inflammable,	0	1	10
19	Dark blue iron-stone, - -	0	0	2
20	As No. 18, - - - - -	3	2	0
21	As No. 19, - - -	0	0	$1\frac{1}{2}$
22	As Nos. 18 and 20, - - -	6	0	$10\frac{1}{2}$
23	As No. 10, - - -	1	0	6
24	As Nos. 18, 20, and 22, - -	3	0	0
25	As No. 23, - - -	2	2	0
26	As Nos. 18, 20, 22, and 24, -	1	1	6

No.		Yd.	Ft.	In.
27	As Nos. 23 and 25, intermixed with thin seams of bituminous schist, -	10	0	3
28	Grit, - - - -	0	0	2
29	Brown laminated schist, - -	0	0	2
30	Hardstone bind, or argillaceous stone,	0	2	10
31	Hard laminated bituminous schist, -	0	1	2
32	As No. 30, - - -	0	2	0
33	Nearly as No. 31, - - -	0	2	4
34	Inflammable slaty bind, -	1	0	0
35	As No. 33, very inflammable, -	1	0	7½
36	Hard dark blue bind, interlaid with thin strata of bituminous schist, - -	4	1	9½
37	Very inflammable schist, - -	0	0	2
38	As No. 36, - - -	1	0	8
39	Argillaceous stone, - - -	0	1	0
40	Softer ditto, - - - -	0	1	0
41	As Nos. 36 and 38, - - -	7	1	10

At which (103 yards deep) boring was discontinued.

The organic remains, numerous if not valuable, which have been excavated from the neighbourhood, have, unfortunately, not been preserved in one place, so that a list of them is now impracticable. There are commonly found species of the ostrea, terebentula, cardium, echinus, alcyolites, spongites, shark's teeth, spines of the echinus, &c.

CHAP. IV.

Botany.

The following are some of the less common plants which are found in the neighbourhood of Louth; those prefixed by a star (*) are more rare.

Achillea ptarmica.
Adoxa Moschatellina.
Alchemilla vulgaris.
Alisma ranunculoides.
Allium ursinum.
*Anemone nemorosa.
Antirrhinum Linaria.
*Antirrhinum spurium.
Asperula odorata.
*Aster tripolium.
Berberis vulgaris.
Bryonia divica.
Butomus umbellatus.
*Cakile maritima.
*Campanula latifolia.
Chelidonium majus.
Chlora perfoliata.
Cichorium intybus.
Circæa lutetiana.
Cistus helianthemum.
*Convolvulus soldanella.
Cynoglossum officinale.
Daphne laureola.
Echium vulgare.
*Epipactis latifolia.
Erodium cicutarium.
Eryngium maritimum.
*Euonymus Europæus.
Eupatorium cannabinum.
Fragaria vesca.
Fumaria capreolata.
Galeobdolon luteum.

*Genista tinctoria.
*Gentiana amarella.
*Geum rivale.
Glaux maritima.
Hippophae rhamnoides.
*Hottonia palustris.
Hydrocharis morsus-ranæ.
Hydrocotyle vulgaris.
Hyoscyamus niger.
Hypericum pulchrum.
Inula helenium.
*Listera nidus-avis.
Lysimachia nemorum.
Lysimachia nummularia.
*Lythrum salicaria.
*Menyanthes infoliata.
*Nuphar lutea.
*Orchis bifolia.
*Orchis conopsea.
*Orchis pyramidalis.
*Oxalis acetosella.
*Paris quadrifolia.
Pedicularis palustris.
Plantago coronopus.
Plantago maritima.
*Polemonium cæruleum.
Polygonum bistorta.
Primula elatior.
Reseda lutea.
Reseda luteola.
*Salsola kali.
*Saxifraga granulata.
*Scabiosa columbaria.
*Scutellaria galericulata.
Sedum acre.
*Spiræa filipendula.
Stachys palustris.
*Stratiotes aloides.
Thymus acinos.
Valeriana dioica.
Valeriana officinalis.
*Verbena officinalis.
*Vicia sylvatica.

CHAP. V.

Birds.

I OBSERVE no other order than that by which I became acquainted with them. Game, and such birds as are common, I omit; nor is it pretended that I have become acquainted with all the birds which may be seen in the neighbourhood.

Black-backed gull.	Avoset.
Grey phalarope.	Oystercatcher.
Ruff and rhea.	Lapwing.
Merlin.	Gaubet.
Purre, or ox bird.	Dunlin.
Gannet.	Red sandpiper.
Knot.	Turnstone.
Long-legged plover.	Dotterel, plentiful.
Land and water rails.	Heron.
Crane.	Eagle.
Soland goose.	Spoonbill.
Bittern.	Grey godwit.
Egret.	Waxen chatterer, rare.
Hoopoe, rare.	Wryneck.
Firetail.	Crossbeak.
Pied wagtail.	Black wren.
Winter ditto.	Ring ousel.
Nuthatch.	Tree sparrow.
Buntings, snow, and tawny.	Guillemot.

Wheatear.
Long-tailed titmouse.
Smew.
Shrimp catcher, or shoveller.
Hen harrier.
Kestril.
Bernacle goose, rare.
White owl.
Brown owl.
Poppinjay.
Snipe, common, jack.
Pin-tailed duck.
Teal.
Velvet duck, very rare.
Buzzard.
Golden-crested wren.
Quail, rare.
Black tern.
Sparrowhawk.
Hobby.
Ospray.
Short-eared owl.
Long-eared owl.
Little owl (strix passerina).
Starling.
Ptarmigan.
Wigeon.
Pochard.
Sarcelle, rare.
Nightjar.
Redshanks.
Stormy peteral (procellaria pelagica).
Grebes, little, red-necked, eared, crested.
Stork, seen thrice in the last ten years.
Puffin, and nearly all the wild-duck tribe.
Curlews, common, stone, and whimbrel not rare.
Woodpecker, green, common; and brown rarely.

Swallow, of which I can confidently relate the following anecdote:—Some few years ago, a gentleman well known in this neighbourhood, was afflicted by the loss of a beloved wife; and after her death, the apartment in which she died was shut up, in the state in which she left it. It was customary to open one of the windows a little in the summer, and close it again in the autumn. This last duty was once omitted, and when the servant, sometime in the winter, entered this room, he found the bed, furniture, and walls, well tenanted, and if I remember rightly, the floor, with several layers of swallows in a dormant state. As soon as the gentleman himself knew, care was taken to continue them, but in vain; for, as if afraid of settling the great dispute about emigration, they quickly disappeared.

CHAP. VI.

Fishes.

In Louth itself, of course there are no other fish than the trout, &c. of the Lud. But on the coast, the nearest town to which, is Louth, have been taken among the less common, the following. I shall set them down in the order in which they came to my knowledge.

Wolf-fish.
Sturgeon.
Porpoise, very common.
Thornback.
Guard-fish.
Trumpet-nosed fish.
Sea leech, a sort of eel.
Polypus marinus.
Cuttle-fish, two specimens within the past three years.
Tobacco-pipe fish, (fistularia) only one specimen.
Torpedo, several years since at Cleethorps.
Star-fish, not unfrequently found.
Prawn occasionally are found with the shrimp.
Toad-fish, fishing frog, or sea devil (lophius).
A young shark was caught in the Humber, about 1822.

CHAP. VII.

Insects.

Of insects I have no doubt that a diligent entomologist would soon make a large collection, from the numerous marshes, brooks, and old wood of the neighbourhood. Most of the following genera or species are common enough, and there are at least fifty others, of which every one knows.

Butterflies.	Nettle tortoiseshell.
Peacock butterfly.	Elm ditto.
Comma.	Scarlet admirable, rare.
Wood argus.	Fritillaries, several.
Brown ditto.	Thistle butterfly.
Orange ditto.	Clock beetle.
Marbled and small ditto.	Dunghill ditto.
Deathwatch.	Whirler.
Carrion beetle.	Water scorpion.
Boatfly.	Froghopper.
Aphides, too frequent.	Carabus.
Glow-worm.	Lion ant.
Long-legged spider.	Turnipfly.
Red ditto.	Armadillo.

Scolopendra.
Gadfly.
Golden fly.
Libellula, or dragonfly, six species.
Scorpio Europeus is said to be found occasionally.
Phalæna, many species.
Soothsayer, or mantis oratoria.

To these I have only to add, that fummards, martins, weasels, snakes, and lizards, are not rare.

Such are the principal wrecks which I have gathered on the strand, where time has cast a few of the "broken pieces" which were not engulphed by its waters. I have not recorded all, nor dare I say the best. Other trifles, as keys, buckles, slips of sculptured stone, figured brass, private seals, embroidery, pavements, and stained glass, have been obstructed in their way to oblivion by various incidents, but as no account of them can be obtained, and no collectanea have been made by the inhabitants, they have been scattered. But even if all had been preserved, they would have amounted to nothing but the melancholy *tanquam tabula naufragii.*

CHAP. VIII.

Miscellanea,

Obtained subsequent to the printing of the other part.

THE pulpit in Louth church was made by Griffin Joanes, 1720.

The first regulation of the poor's rate valuation was in 1724, when the rental was £2834. 13*s*., but in 1823, £10943. 10*s*. Quantity of land, 2467A. 0R. 10P.

Lady Bertye "was buried sumptuously" in Louth church, Nov. 26, 1725.

In 1717, there were four hundred families in Louth.

In 1753, part of Saint Mary's chapel was a barn.

Of the *old* monuments in the church, the following are copies, from the British Museum.

"Ad Magdalenæ Yarbroughiæ Tumulum Conjugis Lachrymæ

Fida comes, custosq thori fidissima casti
  Cui vir solus amor, solaq cura domus
An tua ferali deplorem carmine fata?
  Qua sine triste mihi vivere dulce mori?
An Cælo invideam, quod te rapuitq, tenetq
  Delicias animæ, dimidiamq meæ?
Sanita sed æternæ vetat hæc sententia mentis,
  Ordine quo certo stat sua cuique dies,
Signa, locus, Tabulæ, justi monumenta doloris
  In te animi, Conjux, sunt monumenta mei.

"Ad Viatorem.

"A sacro huic Cineri flores da, serta Viator
Hic Crocus, hic Violæ, his spica Citissa cadat,
Illa sui nuper dum vixit, gloria sexûs
Magdala flos jacet hoc flore tegenda loco.

"Carolus Yarbroughius cum lachrymis posuit.

"She departed the 19 of Maye, 1606, having with hir Husband, —— Sonnes and —— Daughters, ÆTAT. 37."

In the window over the altar were the arms of Welles, Conisholme, and Willoughby, the figure of a knight in armour; and in the bell chamber were the arms of Mablethorpe and Staynes.

On a flat stone now nearly defaced, was "Orate pro Animâ venerabilis Viri Dni. Thomæ Sudbury, quondam Vicarius istius Eccles. qui obiit 18 die Septembre, 1504." And on another, "Pray for the Soule of Simon Lincolne, sometyme Marchant of the Staple, who dyed 25 Aprilis, 1505."

On a flat marble in a leaf of brass, "Anne Laughton, wife of Thomas Broxholme, Esq. marryed after to William Gilby, gentleman, who died the 28th of March, 1600, Ætat. 55."

In a square piece of black marble in the wall of the chancel, "Here lyeth Richard Bounde, Doctor of Phisicke, the sonne of Robert Bounde Dr. and Physitian to the late Duke of Norfolke. He departed this life at the age of 46, and left behinde him his elder brothers Alexander, and Nicholas Dr. of Divinitie, August 8th, An. Dom. 1603."

In a lozenge, "Frances Bradley, daughter of John Fairfax, Esq. together with her husband John Bradley, sonne of Thomas Bradley, Marchant of the Staple, and her tooe

Sonnes Thomas Bradley, Esq. and John, Doctor of Physicke, lye all in this place, she livinge bountifulie to the age of 84, died religiouslie April the 15th, 1608." On the top of the lozenge are the arms of Bradley and Fairfax empaled. At the right corner, those of Bradley and Chapman empaled. At the left corner, Bradley and another coat. At the bottom, Bradley and Tilney quartered: and others.

APPENDIX.

(*a*) THE unimportant charter of William Rufus is here omitted, in consequence of the great addition of more important matter immediately relative to the town. In vol. iii, p. 260, of the *old* edition of *Dugdale,* (the last edition does not contain it) it can be easily seen by the learned. To others it would be uninteresting.

The Analysis of the Charters and Acts of Parliament.

Charter the 1st was granted by king Edward VI. to found the school, and appoint the corporation its guardian, with about 350 acres of land, the profits of a court of piepowder, two weekly markets, three fairs, and the Quarry. See the articles *Grammar School,* and *Corporation,* where most of the charter is incorporated.

Charter the 2nd was obtained in the sixth year of Elizabeth. After confirming the previous grant, it gave other portions of the abbey and guild property, and the manor of Louth. See also the article *Corporation.*

Charter the 3rd. James I., in the third year of his reign, at the petition of the corporation, empowered the warden and one of the assistants to act as justices of the peace. It enjoins that they should be chosen in the town hall. It further grants that the Wednesday's beast market should be removed from the Quarry to the "Beast Market, or any other convenient and fit place within the town;" fixes the rates of toll, and confirmed the previous gifts. In this charter, Louth is called a borough.

Charter the 4th. In the fifth year of the same king, a charter was given to enable the corporation to perambulate the circuits, precincts, bounds, and liberties, * * for the having a true and better knowledge thereof, as often as it shall please them; * * to make reasonable statutes, constitutions, decrees, and ordinances in writing, * * for the good rule and governance of the town; * * to fine him who shall refuse, when elected, to be of the corporation; * * that the warden, in case of necessity, may appoint a deputy; * * to tax the inhabitants for town charges; * * to punish drunkards, whoremongers, whores, bawds, concubines, and scolds!!

Charter the 5th was given in the tenth year of Geo. IV., ordained the appointment of three of the corporation for justices of the peace, exclusive of the warden, and confirmed the former grants.

The Acts of Parliament obtained by Louth have been

1. One in the third year of Geo. III., "to make a navigation from the Humber, by canal, to the river Lud," which cost £28,000. A part of this act was repealed in the session of 1828.

2. In 1801, an act to inclose the common and waste lands, of which there were 1854 acres, was obtained.

3. In 1807, an act for Louth and several other places in the county, was obtained, for the speedy recovery of small debts.

4. The gas-company, in 1825, the proprietors of which were then fifty-six in number, obtained an act to empower them to "provide gasometers and other works, * * to light the said town, * * to be called the body corporate of the Louth Gas-Light Company."

5. In 1825, an act was also obtained for "lighting, watching, cleansing, regulating, and otherwise improving the town and parish of Louth," to execute which, fifty-six, and nearly the same persons, were made commissioners.

6. And in 1828, another act was procured for "maintaining and improving the navigation from the Humber to the Lud." The following is the table of tolls:—

For every ton of sugar, molasses, plums, currants, raisins, and figs, the sum of - - - - 4*s*. or 4*d*. per mile.
For every ton of slate, timber, deals, and freestone, the sum of - - - - - - 2*s*. 8*d*. or 3*d*. per mile.

For every chaldron of coals of forty-eight bushels, *imperial* measure, the sum of - - - 2*s*. 8*d*. or 3*d*. per mile.
For every forty bushels of cinders, coke, or culm, the sum of - - - - 1*s*. 4*d*. or 1½*d*. per mile.
For every eighty tods of wool of twenty-eight pounds to each tod, the sum of - - - - 2*s*. 8*d*. or 3*d*. per mile.
For every one thousand of stock-bricks, paving-bricks, floor-bricks, or pantiles, the sum of 2*s*. 8*d*. or 3*d*. per mile.
For every one thousand of common bricks, the sum of 1*s*. 4*d*. or 1½*d*. per mile.
For every quarter of ryegrass seed and hayseed, the sum of - - - - - - - - 2*d*.
For every four quarters of ryegrass seed and hayseed, the sum of - - - - - 1*d*. per mile.
For every twelve bunches of plaster laths, the sum of 4*d*.
For every fifteen bunches of plaster laths, the sum of ½*d*. per mile.
For every quarter of wheat, beans, peas, rye, lentils, barley, malt, oats, rapeseed, or linseed, the sum of 6*d*. or ½*d*. per mile.
For every ton of all other goods, wares, merchandize, and commodoties whatsoever, the sum of 2*s*. 8*d*. or 3*d*. per mile.

A Copy of so much of the Will of Richard Hardie, of London, as relates to the Parishioners of Louth.

"In the name of God, amen. The 17th day of August, in the year of our Lord one thousand five hundred and sixty-two, and in the fourth year of the reign of our sovereign lady Elizabeth, by the grace of God, queen of England, France, and Ireland, defender of the faith, &c., I, Richard Hardie, citizen and leather-seller of London, being sick in body and in good and perfect mind and memory, (laud and praise be given to Almighty God) do make and ordain this to be my present testament, declaring therein my last will, in manner and form following: that is to say, First I give and bequeath my soul unto Almighty God, my maker and redeemer, by whom, and the merits of whose precious blood, death, and passion, I faithfully trust to have clear remission and forgiveness of my sins and life everlasting; and I will that my body be buried in the parish church or churchyard of St. Leonard in Foster Lane, London, at the discretion of my executors hereafter named. Item, I give and bequeath to Robert Frith, my servant, twenty pounds. Item, I give to Richard Brown,

my servant, twenty pounds. Item, I give and bequeath to Richard Marnington, my servant, twenty pounds. Item, I give and bequeath to Amos Thickson twenty pounds. Item, I give and bequeath to Amos Wright twenty pounds. Item, I give and bequeath to my loving wife Margaret Hardie, all those my messuages, lands, tenements, and hereditaments, with all and singular the appurtenances, situate, lying, and being within the county of Lincoln, or elsewhere within the realm of England; to have and to hold the said messuages, lands, tenements, and hereditaments, with the appurtenances, to the said Margaret my wife and her assigns, during the natural life of the said Margaret; and after the decease of the said Margaret my wife, I give, will, and bequeath to Richard Hardie, son of Thomas Hardie and of Ann the daughter of Richard Goodrick, all my lands, messuages, tenements, &c. to the said Richard Hardie, lying in the parish of Skidbroke and in South Somercotes Ings, in the said county of Lincoln; to have and to hold the said lands, &c. to the said Richard Hardie, his heirs, and assigns, for ever. And I will, give, and bequeath, after the decease of the said Margaret my wife, all the residue of my said messuages, lands, tenements, and hereditaments, with the appurtenances, to the parson, churchwardens, and other the inhabitants of the parish church and parish of Louth, in the said county of Lincoln; to have and to hold the said residue of the said lands, tenements, &c. with the appurtenances, to the said parson, churchwardens, and inhabitants of the said town, and to their successors for ever, to the uses, intents, and purposes hereinafter following: that is to say, first I will that, after the decease of the said Margaret my wife, they shall pay or cause to be paid to and amongst my poor kinsfolk, dwelling within the said county of Lincoln, when they shall think most meet, all the rents and issues, revenue and profits which come, arise, and grow of all my said lands, &c. to them herein given and bequeathed, during the space and term of three years next and immediately ensuing after the decease of the said Margaret my wife; and after the end and termination of the said term of three years, I will that they pay or cause to be paid to and amongst the poor people dwelling within the parish of North Somercotes, in the said county of Lincoln, every week, weekly on the Sunday for ever, two shillings of lawful English money; and I will also that they shall employ and bestow all the residue of all the rents, issues, and profits, of all my said lands, &c. to them herein given and bequeathed, in and upon the schooling and bringing up of poor men's children in learning,

within the said town of Louth for ever: provided always, and my mind and will is that, if the said parson, churchwardens, and inhabitants of the town of Louth aforesaid, do make default in payment of the said two shillings weekly, or any part or parcel thereof, contrary to the true meaning of this my last will and testament, then all my said lands, &c. to them before given and bequeathed, shall wholly remain unto the said parson, churchwardens, and inhabitants of North Somercotes aforesaid, and their successors: and then I will that they shall pay or cause to be paid, to and amongst the poor people within the parish of North Somercotes aforesaid, every week, weekly on the Sunday for ever, seven shillings. With the residue of the rents, &c. of the same lands, &c. shall be kept poor children to school within the said parish of North Somercotes for ever, according as I have above willed and bequeathed.

"MARGARET HARDIE, Sole Executrix.

"*Witnesses*, { Anthony Bond.
Thomas Redford."

The above was proved at Doctors Commons on the twenty-fifth day of August, one thousand five hundred and sixty-two.

The corporation of Louth gave a bond, which was executed in the third year of Charles II., to the inhabitants of North Somercotes, insuring the payment of two shillings a week out of lands left to them by the said Richard Hardie, of London.

Henry's Gift of the Abbey to Lord Brughe.

"Henricus octavus dei gra Angliæ et Francie Rex fidei defensor et Dominus Hibrne et in tra suprmi caput Anglicane ecclie omnbus ad quod psentes hæc prvenint saltm Sciatis qd nos in consideratoe boni veri et fidelis srvicij quod dilcus nobis Thomas Brughe miles dno Brughe ante hoc tempora nobis impendit de gra nra spcali ac cta scientia et mero motu mp dedim et concessim ac p psentes dam et concedim eidm dno Brughe totu domu satum fundum ambitu et pcinctum imp Abbie sive Monasterii de Louthparke in com nro Lincoln auctoritate pliamenti dudum suppres et dissolut unacum omnbus domibus edificiis orreis grangiis columb ortis pomiis gardinis terr et solo eidm domin et scitu adiacen et ptinen necnon trescentas et quadraginta aquas tre arabil ducentas quinquaginta et unam aquas prati ac ducent triginta et duas aquas pasture cum ptm eidm scitui sive monasterio

adjacen spectan et ptinen et quæ in manibus cultura et occupatoe Georgii Walker Abbis Abbie sive monasterii pda et ejusdm loci conventus quarto die februarii ultimo ptito et tempore dissolucoi et suppssonis ejusdm imp monasterii occupat et reservat fuerunt. Et que p Johem Freman Johem Tyseman et alios comissionarios nros in com pdco ad dictam Abbiam sive monastium int alia supvidend supprmend et dissolvend assignat nup extendabant ad ann valorem triginta dua librar octo solid et quatuor denarior omnibus grossis arboribus et vostis de et sup premissis trest et existen exceptis ac nobis heres et successorib ups omo reservatis heud et tenend satum pdac ac onva et singla pdia terras ptæ pastuas et pastur cum suis mrbus ptinent et comoditatibus quibus cumque exceptis p pfato dno Brughe et assign suis ad timina vite ipsus dno Brughe absq compo seu aliquo alio pinde nobis hered vel successor nr solvend reddend vel faciend proviso semp qd pdcus dns Brughe et assign sui omna domos et edificia pmissor bene et sufficiént de tempore in tempus totiens quotiens necesse et oportum fuit repabunt sustinebunt et maintenebunt durante timo predi et p quibus quid repacoib volum et p psentis comedim qd bene licebit eidm dno Brughe et assign suis here et cape p supsionem officiarior nror ad puissa supvidend assign tot et tanta grossa arbores et * * * quot et quanta ad hmor repacoes de tempore in tempus fuunt necessaria seu quomodlibt oportuna pmso etiam qd bene licebit eidm dno Brughe et assign suis here et cape de tempore in tempus sufficien et competen hegibote ffyrebote ploughbote et cartebote de et sup pmisso ibm annatim expendend et occupand. Et ultius de ubori gra nra dedun et p psentes concessun pfato dno Brughe omna exitus et pficua pdcor pmissor tum ptm exceptis p exceptis a festo Annunciacois be Marie Virginis ultimo ptito hucusq pnevien et tresten heud eidm dno Brughe ex dono nro absq compo seu aliquo alio pinde nobis vel successoribus nro reddend solvend vel faciend. Eo qd expssa mentio de vero valore anno aut de * * * pmissor sine eor alium aut de aliis domo sive concessionib p nos pfitto dno Brughe ante hæc tempora fact in psentib minime fact existest aut aliquo statuo actu ordinacoe pmione sive restyutoe inde incontr tut fact ordinac seu pms aut aliqua alia re causa vel materia quacumq in aliquo non obstant u cu rei testimonium has tras nras fieri fecim patentes Teste meipo apud Westm ocdo die July anno regni nri vicesimo octavo.

"P nre de privato sigillo et dat p dict auctoritate pliamenti. DUKE.

"Mo p me Johem Tyseman audit."

The substance of the Charter of bishop John of Lincoln, relative to the Chantry.

"Noverint universi qd nos Johannes permissione divina Lincolni Episcop patronus Ecclesiæ Prebendalis de Luda cartam dilecti in Xto filii Magister Thome de Luda Canonic Lincolni super quadm Cantar in capella Beatæ Mariæ dependente ad altare sanctæ Trinitatis ibidem p salute animæ suæ et animarm parentm fratm et benefactorm suorum * * ferimus tenorem qui squitur * * notum facio p presentes confirmasse Willo de Tetford psbto ad sustentat ejus sex messuagra cum pertinentis cum placeis terra croftis et gardinis eisdem adjacentibus." Then follows several pages describing the situation of the property. "Habend et successoribus suis capellis Divinæ diebus singulis p anab pdictis ad altare ste Trinitatis in capella celebrat in liberam puram et ppetua elymosyn ad sustentationem eorm successive et servitu cantariæ predictæ cum omnibus suis jurabur pertintis. Volo et ordino quod quilibet capellanus ad cantare admissus fuit pro temp instituitur singulis diebus exceptis sextis feriis et diebus sabbatis et quatuor majoribus festis * * missam p me et animab pdcts celebret persnlter ad altre pdctm * * missam de salubri statu meo dum vixero et animæ meæ salutæ specialem collectam habeat," &c. The rest of the charter is occupied in reciting the collects, and directing the capellanus in the discharge of his missal duties.

The substance of the Charter of Henry VI. for the incorporation of the Guild of the Holy Trinity in Louth.

"Henricus * * sciatis nos septimo Octobris ann regno nost vicessimo nono * * ob sinceram et internam dilectionem qm erga gloriosiss et individ Trinitatem gessim et habmus dedimus dilect nob Roberto Whittingham Joh Sudbury clerico Willielmo Langholme Joh Sampson Willielmo West * * Willo Whexlay Willo Barker et Willo Lyster Joh Lentynglay fundare fraternitatem de seipsis et al pers tm viris qm mulebrs in eccles paroch de Louthe * * sic incept stabil qndm idoenm perso in aldermannum Fraternitatis illius regendum &c. et quand eis plact ammovere et substituere * * et quascunq pers de dca Gilde sive Fraternit esse vellent in fratres et sorores admittere * * ad loca dies et tempora quotiens eis placret convenire possent * * pro concilio boni status Gilde fratum et sorum ac quodd sigillum pro negotiis agend * * et vest togarm seu capitorum ad eorum libitum * * terr tenement et reditus quæ in nobis non tenent in capite sustentandum

certos Capellanos in Divina Eccles predict celebratur p salubri stat * * et Margarita Regina Angliæ dum viveremus et pro animab nost cum luce migraveremus ac omnm progenm nost defunctm * * pro salubri statu fratm et sorm ejusd Gilde et pro animab cum luce migrav et omnm fidlum defunctm ac ad al pietatis opera similiter facienda. Nos volentes concession nost predict effectu debit licentiam dedmus Johanni Sudbury et ceteros predictos quod ipsi sex messuag vigint cotagia quinq tofta sexdecim acras terr duas acr prat quadragint et duas acr pastur et octo solid reddm tam pertinentes in Louthe Theddylthorpe et Winthorpe ad valor novem solid et octo denarios." "NAYLOR."

Copy of a Document relative to Spencer's Charity.

"Sciant prsentes et futuri qd ego Johes Spencer de East Boorfold in com Suff clothier fil et heres Thomæ Spencer np de Louth in com Linc defunct tam in complem et perfmcoem ult volun sive testam dci Tho Spencer Pris mei qm pro aliis bonis me et animu meu ad hoc specialr moven dedi concessi et hac psnti Carta mea confirm Authur Graye Gardiano ville de Louth pdca et lib Schol Grammat in ead et sex assist inhabit villam prdcm totam illa schopam meam ac cameram supr edificat cu suis filii in Louth prdca jacen px inter terr Thorndike nup dci Thomi Spencer Pris mei expte Australi et vicum ibm vocat le Mark place strete expte Boreali et abutt sup tras dci Arthur Graye imp Robti Spencer versus orient et sup terras prdici Nichi Thorndike imp dci Thom Spencer Pris mei vers occid. Habend tenend et gaudend prdcam schopam ac cameram cu cuis ptin prfato Arthuro Graye gardiano et sex assist prdcis ville et schole prdict et successbs suorm imp. Ea intencoe et pposito qd fidm gardianus et assist ville et schole prdct ponent et poni pmittent infra schopam prdcam omes illos carbones vocat Newcastell coles quos prdcus Thomas Spencer pater meus p prdict ultim volunt sive testam suu voluit et concessit in schop prdca poni et in eadm reman de tem intemp impt ad usus et intenciones in ultima voluntate sive testam suo exprssa et specific put in dca ultima volunt sua plenius contin. Tenend de capit Dnis feodi illius p svicia ind debit et de mre consuet. Et ego vero dcus Johes Spencer et Heredes mei prdcam Schopam et cameram supr edificatum cu suis prtur pfato Arthur Graye gardiano et sex assistentibs prdcis ville et schole prdcar et success suis ad opus et usum prdca in forma prdca contra omes gentes Wrrantiz et imp defend p pntes. In cujus re testimoniu huic prsenti Cart mei sigill meu appos. "JOHN SPENCER."

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